Atheism to Islam

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بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

اَللّٰھُمَّ صَلِّ عَلٰی مُحَمَّدٍ

وَّعَلٰٓی اٰلِ مُحَمَّدٍ کَمَا صَلَّیْتَ

عَلٰٓی اِبْرَاھِیْمَ وَعَلٰٓی اٰلِ اِبْرَاھِیْمَ

اِنَّکَ حَمِیْدٌ مَّجِیْدٌ ۵

اَللّٰھُمَّ بَارِکْ عَلٰی مُحَمَّدٍ وَّعَلٰٓی

اٰلِ مُحَمَّدٍ کَمَا بَارَکْتَ عَلٰٓی

اِبْرَاھِیْمَ وَعَلٰٓی اٰلِ اِبْرَاھِیْمَ

اِنَّکَ حَمِیْدٌ مَّجِیْدٌ ۵

THE TRANSLATOR'S NOTE

Translation is a complex undertaking, especially when the languages involved are different both syntactically and lexically. The complexity further increases when a translator has to deal with topics as abstract in nature as metaphysics, religion and mysticism, where there is a possibility that the force of the original may be lost in the translation.

The present work is the English rendering of an Urdu book *Dahriyyat Se Islam Tak* compiled by Mufti Syed Mukhtar-Ud-Din Sahib (May he live long). The book deals with a variety of subject matter like physics, medical sciences, astronomy, metaphysics, religion, religious scriptures, philosophy, mysticism, political thoughts and economics, to name but a few. Therefore, a pure literal *word to word* translation of the contents was not only difficult but also very likely to make the translation both rugged and dreary. An attempt was, therefore, made to translate the book as much idiomatically as the idioms of both the source and the target languages allow. Besides, some conventions were followed in this translation as highlighted below:

(a) The translation of all the Qur'anic verses was adopted from the English translation of the Holy Qur'an by Mufti Muhammad Taqi Usmani Sahib (May he live long).

(b) Although various English translations of the *Bible* were available online, the verses of *Bible* were translated to stick to the meaning and sense as conveyed by the Urdu version of the *Bible* referred to in the original (source) book (i.e., *Dahriyyat Se Islam Tak)*. However, for the translation of *Biblical* verses, help was obtained from these online translations of the *Bible*.

(c) Certain Urdu and Arabic philosophical, religious and mystical expressions, which had no English equivalents, were transliterated. Shorter explanations and meanings of such words were given in parenthesis within the main text; however, in case a word called for longer meaning or explanation, it was given in the footnotes.

(d) Where possible, English excerpts from their original sources were quoted instead of translating them back from Urdu into English. In addition to citing their sources, an indication to this effect was made in the footnotes.

(e) All possible efforts were made to compose the correct English spellings of the all the names mentioned in the Urdu version. However, since the spellings of certain names could not be verified, they have been spelt the way their correct pronunciation and spellings appeared to be.

(f) The references are given in the same style as found in the original Urdu version: a mix of in-text and footnotes.

(g) The poetic verses, which are not so numerous, have been translated into English verses to maintain their poetic appeal to the readers.

May Allah Almighty accept this endeavour and make it a source of knowledge and guidance.

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PROLOGUE

All praise be to Him who is One having no partner, the Wise, the All-Knowing; Who needs neither descendants nor supporters (for help); Who is the Lord of the heavens and the earth; Whose Will is the source of movement for the universe and life for the creatures; and, Whose laws govern the mankind and all that exists. He alone sustains the universe and He alone is the Lord of the heavenly and the earthly hosts, which no one can cause to flee nor defeat; He challenges (human beings and other creatures) to pass beyond the zones of the heavens and the earth to desert Him if they have the power to do so. He is the Glorious One who created life and death to test which of us is best in deeds.

Glorious is the One who has revealed the Criterion to His servant, so that he may be a warner to all the worlds.[1] The One to Whom belongs the kingdom of the heavens and the earth, and who did neither have a son, nor is there any partner to him in the Kingdom and who has created everything and designed it in a perfect measure.
(*Al Furqan* 1–2)

تَبٰرَكَ الَّذِىْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرَا ۙ الَّذِىْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ لَمْ يَتَّخِذْ وَلَدًا وَّ لَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِى الْمُلْكِ وَ خَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهٗ تَقْدِيْرًا
(الفرقان ۱-۲)

Glorious is the One in whose hand is the Kingdom (of the whole universe), and He is powerful over everything. The One who created death and life, so that He may test you as to which of you is better in his deeds.
(*Al Mulk* 1–2)

تَبٰرَكَ الَّذِىْ بِيَدِهِ الْمُلْكُ ۫ وَ هُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرُ ۙ الَّذِىْ خَلَقَ الْمَوْتَ وَ الْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ؕ (الملك ۱-۲)

O genera of Jinn and mankind! If you are able to penetrate beyond the realms of the heavens and the earth, then penetrate. You cannot penetrate without power.
(*Al Rahman* 33)

يٰمَعْشَرَ الْجِنِّ وَ الْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَ الْاَرْضِ فَانْفُذُوْا ؕ لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ (الرحمٰن ۳۳)

Allah's special mercy, peace and infinite blessings be on the our master, the last of the prophets, and beloved of Allah, Muhammad (peace and blessings be upon him), who was sent with a protected book that separates right from wrong, to take humanity out of darkness into light till the Day of Reckoning; the one who called humanity, with perfectly clear and visible signs, to believe in Allah Almighty alone and in the life hereafter. In the same manner, through him {(i.e., Muhammad

[1] The translation of all the Qura'nic verses in the book is derived from the English translation of Qur'an by Mufti Muhammad Taqi Usmani.

(peace and blessings be upon him)} Allah caused *Haq* (truth) to prevail and declared till the Day of Judgment that:

This lamp shall not be put out by blows.	؎ پھونکوں سے یہ چراغ بجھایا نہ جائے گا

And, He (Allah Almighty) perfectly established His evidence against all human beings by entrusting the Prophet's mission to his followers (to carry it out) on behalf of the last unlettered Prophet (peace and blessings be upon him).

We did not send you (O prophet,) but to the entire mankind, as a bearer of good news and as a warner, but most people do not know. (*Saba 28*)	وَ مَآ اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّ نَذِيْرًا وَّ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۲۸﴾ (سبا۔۲۸)
They wish to extinguish the light of Allah with their mouths, but Allah is to perfect His light, even though the disbelievers dislike (it). He is the One who has sent His Messenger with guidance and the religion of truth, so that He makes it prevail over all religions, even though the *mushriks* (those who ascribe partners to Allah) dislike (it). (*Al Saff* 8–9)	يُرِيْدُوْنَ لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَ اللّٰهُ مُتِمُّ نُوْرِهٖ وَ لَوْ كَرِهَ الْكٰفِرُوْنَ ﴿۸﴾ هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ دِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَ لَوْ كَرِهَ الْمُشْرِكُوْنَ ﴿۹﴾ (الصف۸۔۹)
You are the best Ummah ever raised for mankind. You bid the Fair and forbid the Unfair, and you believe in Allah. If the people of the Book had believed, it would have been better for them. Among them, there are believers, while most of them are sinners. (*Ale Imran 110*)	كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُؤْمِنُوْنَ بِاللّٰهِ ؕ وَ لَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ؕ مِنْهُمُ الْمُؤْمِنُوْنَ وَ اَكْثَرُهُمُ الْفٰسِقُوْنَ ﴿۱۱۰﴾ (آل عمران۱۱۰)
Say, "This is my way. I call (people) to Allah with full perception, both I and my followers. Pure is Allah; and I am not among those who associate partners with Allah." (*Yusuf 108*)	قُلْ هٰذِهٖ سَبِيْلِيْٓ اَدْعُوْٓا اِلَى اللّٰهِ ۚ عَلٰى بَصِيْرَةٍ اَنَا وَ مَنِ اتَّبَعَنِيْ ؕ وَ سُبْحٰنَ اللّٰهِ وَ مَآ اَنَا مِنَ الْمُشْرِكِيْنَ ﴿۱۰۸﴾ (یوسف۱۰۸)

فَصَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَ عَلٰى جَمِيْعِ الْاٰلِ وَ جَمِيْعِ الْاَصْحَابِ و التَّابِعِيْنَ لَهُمْ بِاِحْسَانٍ اِلٰى يَوْمِ الْحَشْرِ وَ الْحِسَابِ ؕ

Mukhtar-ud-Din
Karbogha Sharif

PART 1

PART: 1

ALLAH'S EXISTENCE

To deny Allah's existence is a greater wrong than denying something commonly observable or proven *prima facie.* Everything in the heavens and the earth, even the smallest particle in the universe, bears testimony to the fact that someone invented this whole system and that some *Glorious Being* runs it. There must be a *Being* who sustains the universe, otherwise how can the system run or sustain itself? Despite the fact that they recognize the limitations of perception through senses, atheists deny Allah's existence because they cannot perceive Him through their senses. By denying Allah's existence, they ascribe the existence of the universe to the lifeless Matter. If we think over our own being – when it did not exist at all – how from a drop of water could a handsome and well-proportioned human being come into existence? And how was he made the crown of all creatures, having been granted knowledge, reason, and superiority over the other living beings? Sound human reason will instantly be convinced that man was surely created by an Omnipotent, Wise, and All-Aware *Being.*

There has come upon man a period of time in which he was nothing worth mentioning. We have created man from a mixed sperm-drop to put him to a test; then We made him able to hear, able to see. (*Al Dahar 1–2*)

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْـًٔا مَّذْكُوْرًا ① اِنَّا خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ۖ نَّبْتَلِيْهِ فَجَعَلْنٰهُ سَمِيْعًا بَصِيْرًا ② (الدھر ۱۔۲)

Atheists claim that whatever exists is caused by Matter. Life and death are but phases of *time*, in that, after birth, we live for some time and then perish away. However, the fact is that *time* has neither 'sense', nor 'conscious' nor 'will'. Then, how can *time* control anything? When this is so, why should we not say (that everything is created and controlled by) Allah Almighty, whose existence and absolute control are proved by natural signs, reasoning and traditional knowledge!

And they say, "There is no life but our worldly life. We die and live, and nothing destroys us except time." They have no knowledge about that; they do nothing but make conjectures. (*Al Jathia* 24)

وَقَالُوْا مَا هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ وَنَحْيَا وَمَا يُهْلِكُنَآ اِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ اِنْ هُمْ اِلَّا يَظُنُّوْنَ ㉔ (الجاثیہ ۲۴)

CHAPTER 1

COMMON ARGUMENTS

Atheists: The Intuitively Blind

Allah Almighty's existence is more evident than the existence of the sun. However, when confronted with blinds, one has to show them signs to prove the existence of the sun. Using various strategies to help their understanding, it is conveyed to the blinds that (the sun exists because) in the daylight people move and run businesses, and, due to the existence of the sun, we do not feel much cold in the winter and can move outdoors without wrapping up ourselves warmly. In short, as blinds by birth have to be given signs to prove the existence of the sun, *intuitive blinds*[2] (i.e., those whose intuition fails to guide them) have to be convinced by arguments to guide them to the truth.

Atheism is based on Ignorance and Doubt

History bears witness to the fact that in every age and in every corner of the world, majority of the human beings agreed upon the Lordship of Allah Almighty to certain extent. Although differences exist in the other matters or beliefs, Allah's existence is agreed upon by majority of human beings. The claim of the few who deviated from the common natural feeling due to spiritual ailment and denied God's existence is not based on some scholarly research or admissible evidence. They denied God' existence simply because He was not perceivable through five senses; in other words, they remained in doubt because they could not observe God directly.

It turns out then that nobody denies Allah's existence with surety. The reason is that surety depends and is based on knowledge and evidence whereas nobody has any knowledge-based evidence that God does not exist. Therefore, whosoever entertains this negative belief bases his claim on mere doubt and ignorance, and, so far doubt and ignorance are concerned, they have nothing to do with reality.

It is clearly found in the writings of the atheists that they deny God's existence simply because they cannot perceive Him through the five senses. For example, Lenin says,

> "Every socialist is fundamentally an atheist. And, as to God's existence, we say that we do not believe in God; and, that we know very well that the concept of god is created by the religious leaders, landlords, and capitalists to safeguard their interests as exploiters."[3]
>
> (V.I. Lenin *Selected Works* p.46)

Similarly, Maxim Gorky writes[4],

> "And 'god-seeking' should be for the time being [only for the time being?] put aside – it is a useless occupation: it's no use seeking where there is nothing to be found. Unless you sow, you cannot reap. You have no God, you have not yet [yet!] created him. Gods are not sought – they are created; people do not invent life, they create it."
>
> *(Roosi Ilhad* p.132, V.I. *Lenin on Religion* p.38 &. p.46)

(We seek Allah's protection from this!)

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[2] *Intuition*: an internal sense or insight. It is a quality by which a person accepts the truth as soon as he/she finds it.

[3] Note: In the succeeding pages, I shall explain how Islam has attacked capitalism and cut its roots by imposing *Zakat* (poor tax) and apportioning the inheritance.

[4] Translated into English by Andrew Rothstein and derived from Marxists Internet Archive. Web. https://www.marxists.org/archive/lenin/works/1913/nov/00mg.htm

In the same way, the following statement reads:[5]

> "The Catholic priest corrupting young girls…is *much less* dangerous…than a priest without his robes… preaching the creation and the invention of a god."
>
> (V.I. *Lenin on Religion* p.37)

In the same vein, on the authority of Moscow radio, the editor of *AL-Azhar Journal*, Mr. Ahmad Hussain Ziat (late), in his introductory note titled *Explaining Atheism,* quotes verbatim the Chief Editor of the *Magazine of Soviet* in these words,

> "None of the information provided by the Russian satellite, which has recently been launched into the space and is equipped with fine instruments capable to hear, see and observe, bear testimony to the claim that there is a superior sovereign in the heaven who occupies the throne; who is encircled by angels and circumambulated by the prophets; who has on his sides the heaven and the hell; and, who ordains decrees of destiny. It means that such concepts are mere conceits and whims which ignorance has instilled into the minds of people. Or, such concepts are mere hoaxes, which the power-hungry employs as tactics."
>
> (*Roosi Ilhad*; *Al-Azhar Journal*, Cairo. 10 April, 1959)

Why do the atheists deny Allah's existence?

The few examples given above show that the atheists have no knowledge-based evidence; rather, they have a plethora of false propaganda and baseless claims. God-worshippers have never claimed that Allah Almighty exists on the moon, or the Mars; or, that the heaven and the hell exist there. These are mere false accusations against those who *confess*[6] and are just tricks to misguide the simple-minded people. The atheists concoct such things to deviate people from Allah Almighty and *Shari'ah* (Islamic code of law). Whenever they argue, they forward a baseless claim that God cannot be perceived through five senses. As a result, they deny Allah's existence and ascribe the (creation and control) of the universe to a lifeless Matter. (Such atheists must be asked that) when Allah Almighty is beyond the realms of the five senses, how can He be found within their limits? Since fragrance or odour cannot be perceived through eyes or ears, can we conclude that they do not exist at all? Rather, we should say that it is beyond the senses of hearing and seeing to perceive fragrance or odour as they are to be perceived through the sense of smell; or, for that matter, if a person who has spent his life in a jungle denies the existence of a bus or truck, or, if a sailor or a shipman that has spent his life on the sea denies the existence of an elephant, will they be justified in their respective claims? Not at all! They will simply be declared as ignorant and foolish. The same is the case of those who deny Allah's existence. The reason is that the lack of knowledge about something is not the evidence that the thing does not exist.

ARGUMENTS BASED ON 'SELF'

Alas! Had the atheists used their reason and pondered over their own 'beings', they would not have gone astray and would have found enough signs within their 'selves' to believe in Allah's existence.

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[5] Translated into English by Andrew Rothstein and derived from Marxists Internet Archive. Web. https://www.marxists.org/archive/lenin/works/1913/nov/00mg.htm

[6] Those who confess that Allah Almighty exists i.e., the true believers.

Argument No 1. The Argument of Imam Maalik

Once, Haroon-ur-Rasheed asked Hadhrat Imam Malik (May Allah have mercy on him) to put forth an argument against the atheists as to Allah's existence. The Imam based his *Istidlal* (reasoning) on the different countenances, voices, tones, and languages of human beings. The gist of his reasoning is that, right from the beginning, human beings have different countenances and voices; one will never find two persons with exactly the same kind of voices and countenances. There exists some kind of difference although all human beings have been created from the same kind of water-drop and nourished in the womb with the same kind of nourishment. Similarly, the air which moves in the human throat is the same; the speech organs (larynx etc.) are the same; the structure of the human throat is the same; yet, we observe millions of different voices. These minute differences in the voices are wonderful manifestations.

Next, just think over the difference of lexis in languages. There are varieties of languages spoken in the world e.g., Arabic, Persian, Afghani, English, that one acquires from one's parents and the environment. The parents, in turn, had acquired them from their forefathers. Thus, the chain of the language acquisition reaches to the first man in the world. Now, the question is where from did the first man acquire all these languages?

In the same manner, human beings differ in dialects, colours, and countenances. What great acts of wisdom underlie it? Many of these acts of wisdom are understandable through little reflection, whereas the remaining ones are beyond the access of human intellect. But the question is where from did these minute differences in colours, dialects, and countenances emerge (which render one person different from the other, although everyone has two arms, two legs, two eyes, two ears, and a nose and it never happened that, for identification among the four sons of a person, one of them might have three eyes or four ears)? To say that it was all done by the blind and deaf Matter is but a ridiculous conclusion which could be accepted by some ignorant or foolish person.

Is it something unthinkable or impossible to state that there exists a *Being* who caused everything to come into existence by virtue of His Perfect Wisdom; and that it is He, who, by intuition, taught language to the first man from whom the other human beings learnt?

And among His signs is the creation of the heavens and the earth and the difference of your tongues and colours. Surely, in this there are signs for the persons having knowledge. (*Al Room* 22)

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَ
اخْتِلَافُ اَلْسِنَتِكُمْ وَ اَلْوَانِكُمْ ؕ اِنَّ فِيْ
ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ ﴿۲۲﴾ (الروم ۲۲)

Argument No 2: Why do human beings have the same body temperature but different countenances?

It is a common observation that the normal body temperature of a healthy person is 98.6°F. Be it winter or summer, human body temperature remains the same with no increase or decrease. For instance, those who live in the horrifying hot zones, like the African tropic zone and the Pacific Islands and run the affairs of their daily lives outdoor in the scorching sunlight, have the same 98.6 °F body temperature as had by those living in the Moderate Zone. Similarly, imagine how cold will be the temperature at places where days and nights are six months long and where the sun can be seen on the horizon only! In such zones, even trees cannot be seen as everything is frozen and

covered by the snow. But those who live there, walk over the snow-clad mountains and plateaus, and carve out abodes in glaciers also have the same normal body temperature i.e., 98.6 °F.

In many respects, those living in the Tropic are different from those living in the Arctic e.g., their climate, food, and living style are not the same. However, in spite of such striking differences in all other respects, the normal body temperature of those living in these contrasting zones is the same. Is it not a sufficient testimony to the fact that there exists a *Being* Who, keeping in view the benefits and needs of human beings, on the one hand, created differences in their countenances and voices to easily distinguish one person from the other, but, on the other hand, maintained uniformity in their normal body temperature for easy diagnosis of diseases.

Argument No 3. Wonderful Human Machinery

Whenever a human being will think over his own existence and attributes, and the different phases of creation that man passes through, he will firmly believe that surely there is a Lord who created him, otherwise, after reaching the womb how can a drop of water pass through different stages and undergo wonderful states and transitions? For instance, stage by stage, bones and organs are shaped; flesh, veins and arteries are developed; the foetus is nourished on impure blood; and, the process of growth continues in the dark womb.

Similarly, inside the womb, all necessary arrangements are made for the foetus' respiration. Then, after some time, when the creation process is over, the child is born. Now, think over the child's countenance and the make-up and creation of its limbs and organs! Look at its external and internal faculties! Moreover, when nobody is able to teach him anything at this stage, who taught the new-born infant to press the mother's breast in lips to suck food? Who taught the child to weep when thirsty, hot, or ill, which is sufficient to fulfil all its requirements? After this, step by step, the child's faculties of physical strength, intellect, comprehension, and conscious sharpen till they reach their climax and stop to grow any more. Thereafter, a state of decline ensues.

Next, we should think that of the universe's wonders, the most wonderful thing is man himself—simple with respect to nature but wonderful with respect to outputs. Man is such a machine that each of its parts performs amazing functions. All parts of this machine have been fashioned according to their functions; each part has been designed in the best possible shape and fixed at the best possible location – skeleton, brain, eyes, ears, nose, larynx, tongue, stomach, heart, kidneys, glands, skin, arterial and venous systems, and nerves. In short, every part performs wonderful functions, which strikes with awe anyone gifted with reason.

We notice that the front teeth are sharp to bite and break the eatables; the teeth on jaws are wide like a grinder to grind food. The tongue overturns a morsel; the finger-joints help in opening and closing the fingers. Similarly, from beginning of the world till the present day, billions of human beings have been born, but no two persons have ever had exactly identical faces. Likewise, no two individuals have had exactly identical finger-prints. Even, the identification of criminals by figure-prints has evolved as an established part of law of evidence in the world.

In the same way, each part of the human body performs, not a single or double, but multiple functions. Looking at this wonderful creation, a rational person is convinced that such wonders can never be caused by the accidental movement of the senseless Matter or Nature but are the masterpieces of creation by the Great and the All-Knowing *Being's* creation.

MATTER AND NATURE CANNOT CREATE ANYTHING

The atheists declare that all the creatures are the products of Matter and its Nature. Since apparently everything that exits in the world is created by the combination of four Natures, the atheists concluded that theses natures are the agents of creations. In fact, they are not aware of themselves because:

Argument No 1

At the time of birth, the comprehension and intelligence of a human infant are far lesser than those of an animal's youngster. Look, when chicks are hatched, they try to safeguard themselves form dangerous things and recognize their mother. Had the universe been run by Nature—as the Naturalists believe – then, logically speaking, more intelligent at birth must be more intelligent at maturation. However, the case is quite the opposite: When human beings reach maturation, they turn out to be more prudent and intelligent than the animals. It clearly proves that the extraordinary intelligence of man is only a gift and grant from the Powerful and the Everlasting *Being*.

Argument No 2

Next, just see that different human natures and temperaments have been created to run the affairs of life. If they are the same, the system of life will be utterly destroyed. In such a case, everyone would choose to work in one and the same profession. However, the system of life is so wonderfully managed that some have been assigned the profession to administer justice, others desire to become mechanics, yet others see benefits in tilling the land, whereas some others have been diverted towards trade. This is how the difference in human thoughts and temperaments make the system of life run, and, this is how human beings appear in various professional guises to better identify one another. Had it not been so, there would have been great hurdles in running trade and other businesses. Had this all been caused by Nature, all human beings must have been born with the same disposition and aptitude. So, where did all these differences come from which bring so much benefit? It clearly shows that the differences in the human natures and dispositions have been caused by the Wise and the Powerful *Being,* not by the senseless Nature.

Argument No 3

Similarly, although a piece of land is irrigated by the same type of water with the same equal effects from the sun, the moon, and the stars, it bears fruits of different hues, tastes and characteristics. Some are wrapped in skins like bananas, orange, pomegranate, walnut, almond etc.; others contain stones within like peach, apricot and plum; yet others have nutritional qualities from both within and without like fig etc. Similarly, fruits also differ in tastes, natures and shapes although they are nurtured by the same kind of water, air and sunlight. Apparently, these conditions make it essential that all fruits must have identical colours, tastes, smell, and nature. If it is so, then where do their striking differences come from? Where do the varieties of sweet and sour tastes come from? While the soil and the water has the same colour, taste and smell, where do the different flowers and their different fragrances on the same piece of land come from? The answer is that all this has been caused *not* by Matter but by a Living and Wise *Being.*

Argument No 4

If we think over a tree, we will find different natures in it. When we sow a seed, by Allah's Power and Will, it begins to sprout both from the top and the bottom after a few days. The top side puts forth shoots that grow upwards whereas the bottom side puts forth roots that grow downwards. Although, the seed has one nature but it grows in two opposite directions. Moreover, quite amazingly, in spite of being extremely delicate, the roots break through the hard soil to grow downwards and a tiny seed grows into a tall tree having different natures. The leaves, the fruits, and the stems have different tastes, colours, and natures, although the stars, the climate, and the sun have similar effects on them. The creation of things opposite and different in natures from a single seed or stone proves that the Creator is the Wise *Being* who is fully aware of all these details and creates the same according to His own Will.

Argument No 5

Hadhrat Iman Fakhr-ud-Din Al-Razi (May Allah have mercy on him) narrates that a physician was asked as to how he recognised his Lord. He replied "By reflecting on *chebulla myrobalan* plum: The plum is cold and dry in temperament and causes loose motions but its juice is moist and causes constipation."

Argument No 6

Just think that the nature of water is to mix up with other things. However, there are two types of rivers (i.e., fresh-water and salty-water rivers), which join at some places, yet there exists an invisible barrier between the two. Such instances exist in almost every part of the world. Where these rivers run side by side, their waters remain separate and distinct for quite a long distance: the fresh to the one side and the salty to the other. At other places they may flow over and under one another. When a salty river runs over a fresh one, the water at the bottom remains fresh but the water at the top is salty. In spite of being thin and fine, the waters do not intermix to a certain distance but maintain their different tastes and colours. Now, let the worshippers of Nature explain that, in spite of having a nature to mix up with other things, what stops the fresh water to mix up with the salty one and vice versa? Who is the one who has created surface tension in liquids? Surely, He is the Powerful *Being* who declared the surface-tension fourteen hundred years ago in the Holy Quran in these words:

He is the One who joined the two seas, so as this is sweet, very sweet, and this is bitter, very bitter, and made between them a buffer and an insurmountable barrier. (*Al Furqan* 53)

وَهُوَ الَّذِىْ مَرَجَ الْبَحْرَيْنِ هٰذَا عَذْبٌ فُرَاتٌ
وَّ هٰذَا مِلْحٌ اُجَاجٌ ۚ وَ جَعَلَ بَيْنَهُمَا بَرْزَخًا وَّ
حِجْرًا مَّحْجُوْرًا ﴿۵۳﴾ (الفرقان ۵۳)

Argument No 7

If we deliberate, we will conclude that Nature has neither 'conscious' nor 'knowledge'. The sun, the moon, the other celestial bodies and the system of the world follow an order, and, human beings—equipped with intellect and perception and capable to fly in the air and travel to the moon and other far off celestial bodies – are part of the whole system. Now the question is 'Can all human beings collectively create a sun which should light up the whole world, ripen the harvest, and illuminate the moon and can they equip the sun with other manifold benefits and features? If this is

difficult, rather impossible, for someone equipped with intellect and conscious (i.e. human beings) how can Matter, having no conscious, automatically run the whole system of the world in such a wonderful manner and how can human beings be created by such a system controlled by lifeless Nature? The fact is that when someone is biased and myopic, he not only himself goes astray but also thinks to misguide others, otherwise, everybody knows well that the combination of the variety of Natures and dispositions only proves that these Natures exist. It does not in any way conclude that these natures are active agents too.

So far, it has explicitly been proved that everything takes place against the Natures. It proves that Natures are forced and subdued. Moreover, these are also established facts that Natures do not possess 'knowledge' and 'power' and that a well-planned and well-organised act is performed by someone with knowledge and wisdom. So, if something has no knowledge, how can it be an active agent or a creator of a knowing being? Similarly, if something has no 'power', how can it be an active agent for someone powerful?

A Doubt of the Atheists and its Reply

The atheists also raise a doubt that the *Being* and *Reality* of Allah Almighty is beyond imagination and unless the reality of something is verified its existence cannot be proved. The answer to this issue is that when the existence of something is proved in general, although all its details may not be determined, then the denial of its existence is but a mere act of ignorance. The reason is that there are several things like human intellect, human soul etc., which we perceive in general because we do not know their details; however, no one denies their existence. Then, why is Allah Almighty's *Being* denied?

Every day, we accept hundreds of things without having seen them and we do not say that they do not exist at all. We observe the miracles of human intellect but it cannot be seen; and, although our soul exists in every part of our body, it is so unperceivable that even *Nafs* ('self') cannot see it.

The tone and body gestures of a complainer makes us believe that he suffers from some pain, but can we see his pain or sorrow? By seeing cars and aeroplanes, without having seen their inventors, a rational person concludes that such wonderful things are the inventions of someone very intelligent. For drawing this conclusion, it is not essential to see the car manufacturer or his performance. Rather, the existence of the car and its composition makes a rational person believe that it did not come into existence automatically but was manufactured by someone after proper planning and with certain purpose in his mind. In the same manner, many other things are accepted merely by their signs and features and they are firmly believed to be existing without having been physically observed. So, if we accept all these things instantly without having seen them, what reason do we have for not believing in Allah Almighty's existence without having seen Him?

The Reasoning of a Rustic Bedouin

In his typical rustic manner, a Bedouin once gave a perfect reply to an atheist. When the atheist inquired him for a proof as to the existence of Allah Almighty, the Bedouin uttered the following verses:

If a camel's dung can prove the existence of the camel,
And the footprints of a traveller show the signs of his travel.

اَلْبَعْرَةُ تَدُلُّ عَلَى الْبَعِيْرِ
وَآثَارُ الْاَقْدَامِ عَلَى الْمَسِيْرِ

Will the sky with asterism, and the earth with gulfing slides,
And the oceans full of rushing mighty tides,

فَالسَّمَآءُ ذَاتُ الْاَبْرَاجِ وَالْاَرْضُ ذَاتُ الْفُجَاجِ
وَالْبِحَارُ ذَاتُ الْاَمْوَاجِ

Not establish the existence of a perfect originator –
The All-Knowing, All-Aware, Subtle-One, Mighty creator?

فَكَيْفَ لَا تَدُلُّ عَلَى الصَّانِعِ
اللَّطِيْفِ الْخَبِيْرِ الْعَلِيْمِ الْقَدِيْرِ

An Overview of Flora

If a rational person looks around, he will find substantial evidence that proves Allah's existence. We see that the solid and well-organised system of flora contains such wonders whose secrets have struck the wisest with awe and whose thorough knowledge and details are beyond the access of human beings. That is why, a general overview of the same reveals that some plants stretch along the earth's surface; others climb reaching a height of two to three feet; yet some others grow as tall trees, while some stand like tiny straws. Similarly, some of them produce fruits while others bear flowers. Then, these fruits and flowers have further varieties. Just think over the hues and fragrances of flowers. Also see that some flowers resemble the others in colours and shapes but each one gives out quite a different fragrance. Moreover, the scents of the flowers are amazingly quite different in varieties—some are light, others are strong, and some emit an unpleasant aroma or even complete odour. Then, the colours, shapes, softness, colour contrast, length, width, and roundness of petals and leaves of these flowers are different. Some of the leaves and vegetation become fodder and food stuff; so, we find that, on the one hand, human beings prepare delicious cuisine from them, and, on the other hand, animals feed on them day and night. Thus we see clear manifestations of Allah's words in every house, market and meadow that:

Eat and graze your cattle. (*Taha* 54)

كُلُوْا وَارْعَوْا اَنْعَامَكُمْ (طٰهٰ ٥٤)

Besides, some plants are used as medicines; others are used for extracting different oils. On the other hand, by Allah's Will, honeybees suck the same leaves, flowers, and fruits and prepare such a sweet and delicious honey, which is a panacea to many diseases and the finest source of nutrition. Some plants drip milk like animals' udders; the seeds of plants also have several uses. Another wonderful thing is that large and heavy fruits—melon and watermelon—grow on tiny twigs stretched along the earth, whereas tall and heavy trees, like berries and mulberries, grow small and light fruit.

The Coconut Palm: Allah's Wonderful Creation.

Take for instance the coconut palm alone and see how Allah's infinite creation is manifested in it. The fruit of a coconut palm can be used in both foods and medicines. It produces oil and healthy water and milky sap when its shell is broken. The shoots and buds of a coconut palm are used in different beverages. Its leaves can be cooked and used to make mats, sheds, and curtains. Its stark and fibre are used for making ropes and bags. Its branches and wood are used for making roofs and burnt as fuel. Its leaves are used for preparation of ink and paper. In short, this is just the

example of one tree, which has such a wide utility and so many applications in human life. One must think how all of this can be possible without an organizer and a wise creator. Can the existence of this wonderful system be caused by a senseless and consciousless Matter or Nature? Can all these miraculous manifestations and wonders be the result of mere chance or coincidence? All the vegetation and plants with different colours and characteristics grow from the same land and are nurtured by the same water. Therefore, those who deny Allah's existence should explain how from the same kind of earth and water could flowers and fruits with such a wide variety of colours, tastes and smells be created? Explaining such a phenomena, Allah Almighty says,

All of them are irrigated with the same water, We make some of them better than others in taste. (*Al Ra'ad* 4)	صِنْوَانٍ يُّسْقٰى بِمَآءٍ وَّاحِدٍ ۙ وَنُفَضِّلُ بَعْضَهَا عَلٰى بَعْضٍ فِى الْاُكُلِ ؕ (الرعد ۴)

Allama Afindi says that the plants which the botanists could study and discover have more than eighty thousand species. The wonderful expansion of the flora can be judged from the voluminous books written on herbalism. After having a look at the features and effects of the plants mentioned in such books, even a person with little intelligence and understanding is naturally and rationally obliged to believe in Allah's creativity and power. In case someone still fails to believe, then such a person is either mad or extremely biased because he denies these facts like the fool who denies the existence of the sun in the mid-day when the sun shines and spreads it slight everywhere.

Manifestations of Allah's Power in Fauna

Similarly, a close look at fauna will reveal a vast world which is an infinite ocean of evidences to prove Allah's Power. Voluminous works will be required to cover all the species, colours, shapes, conditions, habits, and living patterns of the animals living on the land and in the sea. Each of the animals is the greatest sign of Allah's Power and Wisdom.

Some of these animals are powerful and ferocious cannibals; others are large and huge in size; yet some others are simple in structure and fast in speed. Nevertheless, each one of them has certain limitations which render it weak. But, why is it so? We see that the more powerful the beast, the lesser its number in the world. Why are lions and elephants not scattered everywhere in the world? Contrary to this, how strange is the fact that everyday millions of sheep and goats are slaughtered—especially on *Eid-ul-Adh'ha*[7], barring the poor, every Muslim slaughters a goat or a sheep—yet they are found everywhere grazing in herds. How wonderful is to see that the stronger animals are in minority but the weaker ones are in majority! Why does it happen so? The reason is that this is how the beauty of the world can be maintained. Has there been no fast breeding and increase in the number of the weaker animals, they would have perished. Are these facts not sufficient to open the eyes of the human beings?

The Wonders of a Honeybee

What wonders a honeybee does! How skilfully it builds its hive! All the holes in the hive are hexagonal and made without any geometrical instrument in such a way that, if measured, there will not be an iota of difference in them. Geometry has proved that had these holes been other than hexagonal in shape, there would definitely be some space left out between the holes. The hives are

[7] The second religious festival of Muslims on the 10th day of *Zil Hajj* when they slaughter an animal in sacrifice to honour and commemorate the act of sacrifice by Prophet Ibrahim (May Allah's peace and blessings be upon him).

prepared keeping in view all the requirements for living inside them. They are divided into small, medium, and large size holes which are perfectly comfortable. By looking at them one feels as if some engineer has built living quarters for short, medium, and tall residents.

This tiny creature—the honeybee—lives on the principles of politics and governance in human beings. The whole administrative control of the hive lies in the hands of a large bee, which rules over the rest of the bees. The queen-bee deploys its followers on the principles of job-allocation. She appoints some to guard the hive and prevent the enemy from infiltration; the others are appointed to guard the eggs and rear the larvae. While some are assigned the job to build the hive, others forage to receive nectar from different fruits and flowers, and avoid toxic substances while gathering the nectar to keep the honey pure and healthful. For this purpose, foragers are medically examined, and in case a bee is found to have settled on something filthy or injurious, it is executed by the queen. All these different groups of bees perfectly obey the queen-bee. If the queen- bee dies and there is no princess, the next queen is elected from among the worker-bees and the new queen is obeyed with the same reverence and zeal as its predecessor used to be.

All this system is run to get the honey prepared by a poisonous insect so that the human beings may reap the benefits in this world and may think how a honeybee can be so intelligent to perform all these tasks. Moreover, the bee has no sympathy with the human beings and stings them if they try to get closer. Why at all does it put itself into such hard work and toil for them? It becomes clear that the procedures of building the hive, running the administration, and preparing the honey have been revealed to the honeybee by the Wise *Being* who gets the honey prepared for the benefits of mankind. This has been explained by Allah Almighty in the following words,

Your Lord revealed to the honeybee: "Make homes in the mountains, in the trees and in the structures they raise. Then, eat from all the fruits, and go along the pathways of your Lord made easy for you." From their bellies comes out a drink of various colours in which there is cure for people. Surely, in that there is sign for a people who ponder. (*Al Nahl* 68–69)

وَ اَوْحٰى رَبُّكَ اِلَى النَّحْلِ اَنِ اتَّخِذِيْ مِنَ الْجِبَالِ
بُيُوْتًا وَّ مِنَ الشَّجَرِ وَ مِمَّا يَعْرِشُوْنَ ۙ﴿۶۸﴾ ثُمَّ كُلِيْ مِنْ
كُلِّ الثَّمَرٰتِ فَاسْلُكِيْ سُبُلَ رَبِّكِ ذُلُلًا ؕ يَخْرُجُ مِنْۢ
بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَآءٌ لِّلنَّاسِ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿۶۹﴾ (النحل ٦٨-٦٩)

Just think that no teacher teaches the animals – even they cannot communicate like human beings to understand one another – still they do such wonders that human intellect cannot but say that some Great Power has granted them the sense they have. How can these faculties of the animals be considered as their own creations? Finally, it has to be accepted that the *one* who has created and guided the animals to the right and the wrong and taught them the ways to fulfil their needs is none but Allah, the Great, the Wise.

The View of Mathematicians and Physicists

Rex, a great thinker, says that biologists see perfect order and discipline in the physical bodies of things. The blood cells in the human body have a perfect shape and size so that they may function properly. The same is true for the rest of cells and organs in the human body. In the same manner, he continues, if we look at the beehive, we will find proportion, balance, uniformity, and complete organisation in it like in other hundreds of things. He adds that each one of the millions of hives in the world is shaped with geometrical and mathematical precision and is highly organized. If

all this, and many other similar things, do not prove the existence of a creator's intelligence, planning and guidance, I am willing to withdraw my claim to be a scientist.

(John Cholromonza *Khuda Maujood Hay* Translated by Abdul Hameed Siddiqui Maqbool Academy, Adabi Market Anarkali Lahore)

Man cannot be the Creator

Man is the crown of creatures gifted with more intelligence and understanding than the rest of the creatures whereby he discovers amazing things: He flies in the air and can hear and see far off things. He has before him a vast field open for knowing and discovering. By looking at all these, some atheists believe as if man causes everything to happen in the universe and that he has the power and control of everything in his hands. However, the world knows that if man were the creator, there would not be a single insane or mad person in the world and all human beings would be great intellectuals like Plato and Aristotle because no one likes himself to be without perfect wisdom and intellect. Nevertheless, we see that people with lesser mental capabilities and wisdom have outnumbered great intellectuals in the world. Once must, therefore, think what is that Power which has brought us into existence from nothingness and has caused our predecessors to perish away? We see how weak a human being is when he is born and how many limitation he has at that time. Even one is unable to find a remedy to get rid of the old age and death. Although some great champions of atheism, like Lenin and Karl Marx, were leading in making lofty claims but they could not save themselves from death. Then, who is the *one* who caused them to perish away?

Similarly, a person desires to have a son but he has a daughter instead; one wishes to avoid pain but suffers from it; no one wants to be inferior in wealth and beauty but we see it happens to be so in the world; no one wishes his children to be handicapped, yet in every country we see children who are blind, deaf and crippled by birth; very often one has a firm intention to do something, yet things happen against one's will.

We see that in trying to maintain youth, avoid old age, save the eyesight, and get rid of poverty and dependence, the wishes of great intellectuals and wise men did not fulfil although they had full confidence in their intellect and planning. In the same way, human beings are helpless in many petty matters. We see many wise men wasting their time to get rich but they achieve very little in return; quite contrarily, an ignorant and simple man gets much wealth and money without much effort. If money and affluence were only caused by human intellect and efforts, the ignorant would not have an access to even basic means of sustenance and the wise ones would live in buildings made of gold. But almost everyone knows that many ignorant live a more richly and luxuriously life than what the wise ones do. By looking at human weaknesses and limitations at each and every step, one has to accept that human beings can neither be all-powerful nor independent nor creators but totally weak and dependant creatures and that there is surely someone higher and greater in power who decides everything for human beings: He is Allah Almighty. It is all designed in this way so that no human being should ever think himself to be free of needs.

THE WONDERFUL DISCIPLINE IN THE UNIVERSE

Human beings are obliged to use their reason and carefully observe and study the discipline in the universe. It is a clear fact that everything in the world is ordered wisely. Whether parts of the animals' bodies or segments of plants, everything is intelligently organised. In the same way, the human body is also orderly structured. If anything in the human body goes out of order, there is a risk of disturbance in the entire body. The same is true for the other elements of the universe like

the celestial bodies and the planets. For instance, the earth revolves in its orbit at a fixed speed. If this speed is increased or decreased, there will be a great disturbance in the seasons on the earth. The average speed of the earth in its orbit is 18 miles per minute. If the speed of the earth were two miles per minute, the days would be so long that all crops would burn in the scorching sunlight and the nights would be so long that anything left from the burning sunlight would have frozen to death by the long chilling nights. Similarly, if the sun gets closer from its prescribed distance, everything in the world will burn; if it gets farther away, everything in the world will freeze.

In short, in everything there appears a proper order, uniformity and suitability. Now the question is whose power has caused all these wonders? Will it not be a joke with human intellect to reply that it was all caused by the dead Matter or Nature and suppose them to be all-powerful?

If digits from one to ten are written on small pieces of a paper and a blind person is asked to pick them up in the right order, he would not be able to do so even after millions of attempts. Therefore, sound human reason is never ready to suppose that the whole machinery of the universe came into existence all by itself without any creator and that it runs without anyone's will.

The Atheists' Ignorance

It is strange that the atheists ascribe the creation of such a wonderful system, which great scientists and intellectuals have found difficult to explain, to a senseless, consciousless, blind and deaf Matter. They are like the one who looks at a building made of bricks and cement and concludes that the bricks and the cement themselves are the creators and builders of the building. How can the guess of such a person be right? In the same way, the atheists observed Matter in the structure and form of the universe and concluded that the entire universe has automatically come into existence from the consciousless Matter. If this is not ignorance, what else can be called so?

A Beautiful Example

There is a wonderful example of a god-worshipper and a materialist mentioned in *Manazil-al-Irfan* on the authority of *Risala-e-Hameediyya*. Alama Afandi (May Allah have mercy on him) says in *Risala-e-Hameediyya* that Muslims and materialists are like two persons who enter a splendid and graceful palace having different kinds of rooms and places to sit. Each room of the palace is richly furnished with high-quality thrones, carpets, and other kinds of furnishings. Everything is in proper order and symmetry and placed in a perfectly splendid manner. In front of the rooms, there are lawns, gardens, and other places to walk around with a pond and running streams in the centre. In short, both the persons enter the palace. One of them says that although he has neither seen the creator of the palace nor understands its reality nor appreciates the creation of the things inside the palace but knows, at least, that its creator is someone who is a great organizer, very powerful, and wise. He further says that although he cannot fully understand all the wise acts of its creator due to his inferior wisdom but he has no doubt that its creator is a great organiser and a wise being. Therefore, whatever the creator has created is surely based on perfect wisdom and exigency.

On the contrary, the second person looks around the four corners of the palace as if trying to find a solution. Suddenly, he finds a mountain with few running fountains. He thinks for a while and (like a 'great intellectual') says to the other person that all this has not been created by any creator as he believes, but has been caused by a wind, which blew from the mountain side in the early days. The wind blew for thousands and millions of years, and, as a result, stones and mud from different locations gathered at a certain place. Then, it rained for many years until a palace automatically came into existence as a result of evolution. Similarly, by mere 'chance' the stones and

bricks heaped up one over the other and made a wall. Then, by chance, the walls opened up into rooms. Thereafter, by chance, some logs and wooden beams gathered over the walls. Later, by chance, some wooden planks got together. Then the wind blew and, by chance, the mud spread over the planks and completed the roof of the palace. Then, by chance, the fountains flowed towards that palace and the pond and streams were made. And, as for the furnishing of the rooms and carpets, they were brought by a caravan which stayed by the mountain and forgot to carry the luggage when it had set off. The wind kept blowing and gradually brought all the furnishing material inside the palace. Later, everything came into order and symmetry as a natural consequence of its nature. That is why, everything looks properly arranged in the palace.

Now just think for a while! Just imagine the intellectual level of those who believe that the world is created by 'chance', Matter, Nature etc. See how far away their story is from making appeal to intellect and reason! Even the fool of the fools would laugh at the interpretation of such a philosopher and would conclude that he needs therapy and that whatever he deems to be his philosophical research is nothing but unwise talk. It is evident that such a fool has no capability to listen to or understand true arguments and facts. Such things are understood by the wise ones alone as Allah Almighty says,

Indeed there is a lesson in all this for him who has a heart and gives ear (to the truth) attentively. (*Qaaf* 37)

إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُۥ قَلْبٌ
أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ (ق ٣٧)

A European Researcher Wonders

Looking at the natural scenes, Ruston, a European research scholar exclaims,

"O heavens, inform me! O rivers, tell me! O earth, answer me! O infinite stars, say which hand holds you on the horizon! O night of the full moon, who has made your darkness so charming? How splendid you are! How magnificent you look! You yourself tell that there is someone who created you and who has made you with effortless ease. He has decorated your ceiling with minarets of light and has spread an earthly floor on the earth and raised the dust. O bright stars and the shining sun, tell me truthfully whom do you obey when you climb over the horizon and generously spread your rays on the world? O graceful ocean which wants to devour the earth in ferocity, who has restricted your mighty rush? When a lion is caged, it craves in vain to come out but your waves cannot cross certain limits."

(*Manazil-al-Irafan* pp. 488–490)

The Baseless Questions of the Deniers

Those who deny Allah's existence know very well that anyone who contemplates over the wonders and marvellous discipline of the universe will surely be convinced of the existence of an external power i.e. Allah Almighty. That is why, to cheat the simple-minded folk, such atheists throw their caps in the air and say that if God exits, He should hold their caps in the mid-air; or, they come out with a volley of other such useless and unwise questions. For instance, 'If God exists, He should obey us and do whatever we say; if we ask for rain, He should cause it to rain; if we want to have mountains of gold, the mountains should descend from the heavens; or, He should replace our anxieties with peace of mind.' These are some of the meaningless and useless questions which make an ordinary person confused to answer. Such questions would have carried some weight in case there would not have been any sign of Allah's existence; but, there are so many signs of Allah's existence that even oceans of ink will dry before all the signs could be enumerated.

All such unwise questions show (we seek Allah's refuge from saying so) that the atheists think as if Allah were their subordinate or colleague to do whatever they ask Him to and, in case, He did not obey them, they would not recognize Him as their God. If we suppose for a while that it were so, God would cease to be God and they would become gods instead. It is exactly like a person who is the servant and soldier of a king. Attired in the official uniform given by the king, the man enters the king's court and declares that unless the king mops his house, he would not recognize him his lord. It is clear that this soldier cannot say so save under a fit of utter madness. What can be the punishment of such a self-made mad, faithless and idiot soldier but to be sentenced to life imprisonment. So, if raising such questions before a worldly emperor is the gravest crime, how can the Real King, the Possessor of All Sovereignty and the Creator of the universe deserve to be so questioned?

Such questions are useless and awkward because if one person asks Allah to hold his cap in the mid-air, another asks Him to raise it to the sky, and a third one asks Him to divert it to the north, whose wish would be fulfilled in such contrasting and contradictory requests? It is a common observation that whenever one receives some trouble from another, he invokes curse on him and wishes that his sustenance be stopped forthwith. Similarly, we see that the blowing of cold wind is favourable to some but troublesome for the others.

If each and every wish of people is fulfilled, the world will run into chaos. In such contrasting and contradictory requests, whose wish can be fulfilled? Sometimes, one person asks for the throne but another demands something else.

Since Allah Almighty is the Wise, the All-Aware and the All-Powerful, He runs the worldly system according to His own planning and does not need anybody else's help in planning and execution.

Acceptance of God's Existence is Natural

It is natural for human beings to accept Allah's existence. Whenever a person suffers from some pain or faces an ordeal and it seems impossible for him to get rid of it by the apparent means, he rests his hopes on a hidden power. In such a plight, attaching hopes to Allah's hidden power exists in all nations, cultures, and religions – even if the religion be atheism. In troubles, the staunchest atheist remembers God and invokes Him inadvertently, which clearly shows that acceptance of Allah's existence is but natural.

The Argument of Imam Ja'far Sadiq (May Allah be pleased with him)

Once, Hadhrat Imam Ja'far Sadiq (May Allah be pleased with him) was asked for a sign on Allah's existence. He asked the inquirer in return if he had been on a sea voyage. The man replied in affirmative. The Imam asked if he had faced any problem during the voyage. The man narrated that during the journey, one day a storm had struck the ship and all the crew had drowned. He had stuck to a plank but it had also gone out of his hands and, finally, the waves had thrown him out onto the shore. The Imam interrupted and explained to him that first he depended on the ship, then on the crew and finally on the plank. The Imam asked the man that when he had lost all these things one by one, whether he had surrendered to death or had a hope to survive. The man replied that he had hoped to survive. The Imam asked him as on whom he had rested his hope. The man turned answerless. On this, the Imam explained to him that it had been the Creator, the Owner, and the Originator alone on Whom he had rested his hope for survival in that state of utter dejection and

that it was He who had saved him from drowning. On hearing these words, the man instantly embraced Islam at the Imam's hand.

A Major Principle for the Analysis of Natural Things

Look! A major principle for the analysis of natural things is that when something happens in different ways in different nations of the world, its true nature can be discovered after eliminating the local nuances attached to it. For instance, 'marriage' takes place in different ways across the world. When the local customs and traditions attached to the marriage ceremony are subtracted, the remainder is the common value shared by all nations i.e., *Nikah* [8]; so, *Nikah* is a natural thing. Similarly, faith in God exists in different ways among different nations. Some believe that He is One and Alone, others believe in Trinity, yet some others recognize god in the form of an idol. In short, different ideas and belief systems about God exist in the world. Now, if the different absurdities are removed, belief in God itself remains to be the common value among the world's nations. It proves that faith in Allah Almighty is a natural thing; this is why, every person has a natural potential and inclination to accept Allah's existence.

Then, human beings differentiate between Matter and the products made of it. For example, a building is made of bricks and cement, but no one thinks that the material alone is sufficient to construct a building. The reason is that products do not come into existence automatically by Matter alone; rather, they need a skilful and wise producer.

Belief in God is Much Older than the Capitalist System and Human Civilisation

Experts of Human Science, therefore, argue that if human beings are left in a state of nature without any civilised societal system and are not imparted any knowledge or skills, even then they would definitely recognize the existence of a real God (Allah Almighty) and would start worshipping Him. In his book titled *Uloom-ul-Qur'an*, Hadhrat Allama Shamsul Haq Afghani writes,

> "It is a unanimous decision by the experts of Human Science that human beings started worshipping God when they were in a state of nature i.e., when no arts, sciences or civilization existed. It has been quoted in *Al-Kalam* from the book titled *The Man* written by a famous researcher Max Müller that our ancestors bowed their heads before God when they could not even name Him. The worship of physical god (i.e., and idol) started after this state because true human nature covered itself behind the veil of extra-material form. That is why in the known history belief in God has always existed in every part of the world: Assyrians, Egyptians, Chaldeans, Hebrew, and Phoenicians all believed in God. Plutarch says, 'If you have a look at the world, you will find places where there are no forts, no polities, no arts, no industry and no wealth but you will never find a place where God is not there.' Voltaire, a famous French scholar who denied revelation and intuition, used to say that Zoroaster, Mano Solen and Socrates have one leader, one judge and one God.'"
>
> (*Uloom-Ul-Qur'an* pp.157–158)

A famous German researcher, Dr Randolph Koto, argues,

> "Human beings have always felt a holy awe in every age. This is not something which is called as the religious instinct. Rather, it reminds us that even in the oldest times human beings had had the feeling of being a *creature*. Man has felt in every age that besides him there exists a *being* who is beyond human consciousness and before whose absolute might one must debase oneself. However, in spite of this feeling, one feels attraction and a sense of belongingness to Him."

[8] A formal contract of marriage to legalise conjugal relations between a man and a woman

It is also one of the lessons of history that a cruel person like Hitler realised God when he was on his last legs, although he continuously fought against a belief in Him. The following excerpt from authentic memoirs testifies the fact,

> "It cannot be ignored that Hitler, who persecuted the church so that the concept of God may not hinder his divinity, suddenly realised God and his sin of living with a woman without having married her. Therefore, he formally contracted marriage at night on 28 April, 1945." Two days later, in Barman's Diary, the date of Hitler's and Eva Braun's deaths is recorded as 30 April, 1945.
>
> *(Barman Diary 30 April, 1956* Progress Publishers Moscow, 1969 pp.247–251)
>
> *(Qur'an No. Sayyara Digest* April, 1970)

No doubt, it is the effect of the sacred pledge that Allah Almighty took from the spirits of all human beings in the eternity and this is the *Fitrah* (true nature), which the Holy Qur'an mentions in the following words,

(Recall) when your Lord brought forth their progeny from the loins of the children of Adam, and made them testify about themselves (by asking them,) "Am I not your Lord?" They said, "Of course, You are. We testify." (*Al A'raaf* 172)

وَ اِذْ اَخَذَ رَبُّكَ مِنْۢ بَنِيْٓ اٰدَمَ مِنْ ظُهُوْرِهِمْ
ذُرِّيَّتَهُمْ وَ اَشْهَدَهُمْ عَلٰٓى اَنْفُسِهِمْ اَلَسْتُ
بِرَبِّكُمْ ؕ قَالُوْا بَلٰى ۛۚ شَهِدْنَا ۛۚ (الاعراف ۱۷۲)

CHAPTER 2

LOGICAL AND PHILOSOPHICAL ARGUMENTS

Even from the perspectives of logic and philosophy, Allah's existence is as evident as the daylight. That is why, barring the self-proclaimed philosophers and pseudo-intellectuals, none of the philosophers denied Allah's existence. In this context, a few logical and philosophical arguments are presented in the succeeding lines.

The Difference between *Dhaati* (Essential) and *A'radhi* (Non-Essential) Attributes

Remember, if one thing is attributed to another thing and the latter is inseparable from the former – for instance, heat from the fire – the latter is called as *Ma Bidh-Dhaat* i.e., an essential or inseparable attribute. However, if the latter is separable from the former, the latter is called as *Ma-Bil-A'rdh* i.e., a non-essential or separable attribute – as for instance, the heat of water because water is hot sometimes but not always.

In other words, since fire cannot be without heat, heat is an inseparable attribute of fire, which is the requirement of the *Dhaat* (essence or being). However, the heat of water is not its personal and not an inseparable attribute of water; therefore, it is non-essential.

Existence: the Non-Essential Attribute of the Universe

Now, 'existence' of everything in the world will be either its essential and inseparable attribute or its non-essential and separable attribute.

The first possibility is totally and clearly wrong because everything in the world – animals and plants etc. – undergo different states and conditions i.e., they come into existence from a state of non-existence, and, after their existence, again cease to exist. Thus, the extinction of things in this way, the changes that take place in the universe, and the evanescence and decline of things in the world testify that 'existence' is not an essential attribute of things in the universe. All created things have 'non-essential' existence, which is temporary in nature. It is a proven fact, agreed upon by philosophers and intellectuals, that if an attribute exists in one thing *non-essentially*, the same will surely exist in something else *essentially*. For instance, heat can be a non-essential attribute of water but it is an essential attribute of fire. The non-essential attribute of one thing is the effect of something else, as heat in water is produced by placing it on the fire. Every effect is a 'movement'. Therefore, the chain of the effects and 'movements' in the world will end up on such a real affecting agent or real mover who does not accept effects but causes effects in everything, and, whose realm of effect encompasses all the effects and the affected. Everything that exists – animals and plants, etc. – must have come into existence by the effect caused by the real affecting agent (otherwise this chain of effects will call for infinity which is impossible as agreed upon by philosophers). So, once it is proved that all that exists in the universe is because of the existence of a 'real affecting agent'; it is also proved simultaneously that 'existence' of the 'real affecting agent' is essential. Such a *being* is called as *Wajib-ul-Wujud* (the Necessary Being) and He is the All-Powerful, the Everlasting.

The Argument of Hadhrat Maulana Qasim Nanotvi (May Allah have mercy on him)

In his book titled *Manazil-Ul-Irfan,* Alhaj Maulana Abdul Malik (May Allah have mercy on him) writes,

> "In his treatise titled *Hujjat Ul Islam*, Maulana Qasim Nanotvi (May Allah have mercy on him) writes that who knows not that there was a time when we were covered by the veil of non-existence and that there shall soon be a time when we will again be beyond the veil (of non-existence). Our 'existence', therefore, is between two states of 'non-existence', like the light (daylight) which is sandwiched between the two darks of the preceding and the succeeding nights. The coming and going of the light on the earth calls out loudly that the light is not the personal attribute of the earth but a borrowed one, because, if it were the earth's personal attribute, it would never disappear. In the same way, the coming and going of death and life as well as our temporary existence is a clear sign that the existence of the universe is not its essential attribute; otherwise, there would be no decline and no state of non-existence. Rather, as the earth is brightened by the sun and water is heated by the fire, our existence will also be granted by a *Being* whose own existence is 'essential' and 'personal' and not separable form his *Being,* like light from the sun, heat from the fire, evenness from digit four, and oddity from three. It is impossible that the sun be there but no light, the fire but no heat, the digit four but no evenness, and the number three but no oddity. This *Wujud-e-Asli* (Real Being) is known by the followers of Islam as Allah Almighty, God, and *Wajib-ul-Wujud*."
>
> *(Manazil-Ul-Irfan* p. 454)

THE EXISTENCE OF 'MUMKINAT' (THE POSSIBLE BEINGS) BY THE ACCIDENTAL MOVEMENT OF MATTER IS TOTALLY WRONG

With respect to the existence of the universe, nations of the world believe in either of two cases: First, that the world came into being as a result of the will and intention of an All-Powerful, Authoritative, and Wise *Being*. Second, that the world came into existence from Matter and its accidental or intentional movement. The last case is totally wrong because even the materialists agree that Matter has neither will nor intention. Therefore, only one case is left i.e., perhaps the world came into existence as an accidental movement of the Matter. This case is also not true because each smallest particle in the universe bears testimony to the fact that everything has been created with perfect order and perfect wisdom. Everything is governed by some law and discipline and everything is created with a purpose which cannot be caused by the accidental movement of a consciousless, ignorant, blind, and deaf Matter.

An Interesting Example

If the different words used in the poetry of Maulana Jalal-ud-Din Rumi (May Allah have mercy on him), or that of William Shakespeare, are written on small pieces of paper and put inside a bag, and, then, a blind child is asked to take them out and re-arrange them into a poem, the poem would never be composed even if the child makes billions of attempts. So, if a small poem cannot be composed in this way, how could the system of universe, based on perfect wisdom and having a purpose of creation, be caused by a blind and deaf Matter?

It proves that the only true and logical case about the creation of the universe is that it has come into existence by the will and intention of the All-Powerful, the Wise, and the Authoritative *Being*.

The Non-Believers' View of the Universe and the Reasons for its Invalidity

The non-believers think that Matter is sempiternal[9] and everlasting. They believe that the bases of all heavenly and earthly things are twofold: Matter and its potential i.e., its movement. Therefore, Karl Marx remarks,

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[9] Something that exists from eternity and exists forever

> "Matter is eternal and everlasting. Its existence does not depend on our perception. All the manifestations in the universe are caused by its movement."

However, this theory is not valid due to several reasons. Although a single reason is enough to refute this theory, a few others are also presented below.

First Reason

It is a legal point that the attributes and qualities of a thing are subject to its existence. So, the stronger and more powerful is the existence of a thing, the stronger and more powerful are its attributes and qualities. So, if Matter is accepted as *Qadeem* (eternal) and *Wajib* (that which cannot but exists; necessary), its attributes will also be eternal and necessary in their existence. But the facts that Matter suffers from accidents and is full of defects and shortcomings prove that it is neither perfect nor eternal nor necessary but is totally originated and temporary in its existence. All temporal things, in turn, are *Haadith* (temporary; neither eternal nor everlasting) and caused by some external cause.

Second Reason

The experts of the earth sciences agree that all the species of animals and plants did not exist eternally but came into existence after remaining for millions of years in a state of non-existence. Now the question is that if their cause of existence (i.e., Matter) is eternal, why are the caused temporal? Rationally, it is not possible that the cause should exist but the caused should not exist (as the animals and plants did not exist for millions of years). The caused must exist alongside the cause otherwise the cause ceases to be a cause. In the same manner the existence of the caused is subject to the existence of the cause. So if the cause is *Haadith*, the caused will also be *Haadith*. Similarly, if the cause is sempiternal, the caused will also be so. Since in this case, the caused (i.e., the animals and plants) are temporal and originated, it is proved that the cause (Matter) is also temporal and originated.

Now if someone contends that the cause existed sempiternally but it waited for a long time for potentials of existence to emerge in the caused. The answer will be a question that 'Why was the potential not already there? What prevented or hurdled it?' Because, we know that a perfect being must already possess potential.

In reply to this question, it will be wrong to say that Matter creates whenever and in whatever period it intends to do so. The reason is that it is an agreed upon fact that Matter lacks knowledge, consciousness, and intention. Therefore, it is proved that Matter is not sempiternal but temporal and originated.

Third Reason

If something has personal or essential existence, change or transition is impossible in it because it is possible in the existence of those things with which something else can interfere or intervene. It is not possible to interfere or intervene with *Qadeem* and *Wajib* otherwise essential ceases to be 'essential'. If Matter were sempiternal and essential, it would not undergo any change or transition; and, since change and transition in Matter is a proven fact, Matter is temporal and originated.

Fourth Reason

The world consists of two things: (a) bodies like the sun, the moon, trees, stones, the stars, and (b) abstract qualities attached to these bodies like heat, cold, softness, hardness, blackness, whiteness, motion and rest etc. All these abstract or non-essential qualities are temporal i.e., originated and likely to perish away: As cold causes heat to perish away, heat causes cold to disappear; comfort replaces trouble, and, with motion rest ceases to exist.

In the same way, each body is a composite i.e., made of components. Everything that is made of components is subject to break down. If a composite breaks down, it no more remains a composite. Therefore, bodies are also temporal and subject to non-existence. Besides, bodies are subject to changes. At different occasions, they may be cold or hot, hard or soft, white or black, and static or dynamic. Bodies also exist at one time but perish away at another i.e., they move from a state of non-existence to existence and vice versa. Therefore, bodies are temporal and originated. Since all bodies are made of Matter, Matter is subject to all these changes and transitions, and, since the sempiternal or the everlasting cannot be subject to changes and transitions, Matter can, in no case, be sempiternal or everlasting but temporal and originated.

This detailed discussion and analysis was made to refute the theory of Karl Marx and those who agree with his theory; otherwise, the Second Law of Thermodynamics has proved that the universe can never be sempiternal or everlasting.

Once this fact has been established by logic and experience that this material world has a beginning and an end, it is certain and necessary that there must be a creator and originator of the world.

The Creator of the Universe must be a *Being* whose 'Existence' is His 'Essential' Attribute

Now, if the originator and inventor is also *Haadith* then another *Muhdith* (originator) is required to be his creator. If this chain continues and does not stop at a point, it would result into an endless continuity i.e., an infinite chain, which is not valid and possible, as agreed upon by the philosophers.

Therefore, the creator and originator of the universe must be a *Being* who is far above all doubts of having been created and must be 'wise', 'authoritative' and 'powerful' to run the system of the world according to his 'will'. Such a *Being* is Allah Almighty alone.

The Question 'Why does God Exist?' is Void and Invalid

It is a sign of pure ignorance to ask Muslims 'How does God exist?' The reason is that Muslims do not declare any creature to be their God. Rather, their God is a *Being* who is the real Creator. Therefore, the question, 'Who created God?' cannot be asked about the real Creator. Such a question is admissible about creatures but not about the real Creator because He is the *Being* who created all creatures and has not himself been created by anyone.

The question about Allah Almighty i.e., 'Who caused His 'being' to exist?' is also philosophically wrong and inadmissible. The reason is that such a question cannot be asked about a *Being* for whom 'existence' is an 'essential' attribute; this question is simply not applicable to such a *Being*. However, a question with 'why' can be asked about a non-essential attribute because it is caused by some external cause and the word 'why' is used to ask about the 'external cause'. For

example, 'Why is the water sweet or hot?' The answer will be 'It is sweet because of sugar' or 'It is hot because of fire' because sweetness or heat is not the personal or essential attribute of water but its non-essential one. Nevertheless, such a question cannot be asked about the essential attributes of a thing. For example, it cannot be asked about sugar that 'why' it is sweet or about fire that 'why' it is hot because sweetness is the essential attribute of sugar and heat is the essential attribute of fire and these attributes have not been caused in them by some external cause.

Similarly, the existence of everything in the universe is temporary and it will be a valid question to ask about them that how they exist because all things and creatures are subject to change and 'existence' is their temporary or non-essential attribute. Sometime, these things exist and, at other times, do not exist. Therefore, the answer to the question about things in the universe will be that their existence is caused by a *Being* who is Himself a Necessary Being i.e. Whose existence is His personal and essential attribute, and that *Being* is Allah Almighty alone. At this point, all questions come to an end. Therefore, as it cannot be asked that 'Why is sugar sweet?' or 'Why is fire hot?', it can also not be asked that 'Why does God exist?'.

Absolute Negative cannot Produce Positive

Moreover, to ascribe the creation of the universe to Matter and its movement is also irrational and invalid because the universe has 'life' but Matter is 'lifeless'. As 'negative' cannot produce 'positive', lifeless Matter cannot cause life to exist. For instance, as both coal and wood have the potential to burn they can make a fire; but since ash does not have this potential, it is impossible to make a fire with ash. In a similar manner, living things cannot be created by the lifeless Matter. Therefore, to ascribe 'life' to Matter is against human reason. Rather, it is Allah Almighty who moulds Matter into different shapes and grants the attribute of 'life' to whatever He pleases.

Every 'Possible Being' is Caused by an External Cause

Three states of 'being' can be supposed for everything that exists:

1. The being which cannot but exist. Such a being is called as *Wajib-al-Wujud*.

2. The being whose existence is impossible to think of or which does not exist. For example, to say that something is simultaneously dynamic and static or 'two and two make five' etc. This is called *Mumtani'-ul-Wujud* (The Impossible Being).

3. The being which both can and cannot exist. Both the states of existence and non-existence are equally thinkable for such a thing. These things are called as *Mumkin-ul-Wujud* (The Possible Being). For example, it is not *essential* that water will contain a good or bad smell. Therefore, if it gives out a smell, it will be caused by some external cause.

Now, the universe is neither the *impossible being*, because it exists, nor is it the *necessary being* because, if it had been so, it would never cease to exist. But we see that most of the things in the world either perish away after having existed for some time (e.g., animals and plants) while others are subject to decay and extinction because of gradual alterations in their compositions or due to their interdependence on each other. Therefore, the universe is 'the possible being' in its essence and, that is why, it can and cannot exist–like water which is essentially neither sweet nor sour, and, if any taste is found in it, it is caused by some external cause. Therefore, the existence of the universe is the result of an external cause. Now, if this external cause is supposed to be a *possible being*, it has to be caused by another external cause, which would necessitate an infinite series of the caused and the cause, which is impossible. Therefore, it is necessary that the series of the possible beings must stop at a *Being* whose existence is his *personal* and *essential* attribute, that is, the *Necessary Being*; He is

Almighty Allah–who cannot but exists; whose existence is not caused by anything; and, who causes everything to exist.

It is Invalid that Matter and Universe Exist Automatically

Now, it will be the height of foolishness and madness to think that all these things were non-existing for some time, and then, all of a sudden everything existed; because, it would mean that 'non-existence' created 'existence', whereas everybody knows that one 'existence' causes another 'existence'. Therefore, it is beyond human nature to think of non-existence as a source of creation for existence. It has already been proven that 'negative' cannot produce 'positive'. Therefore, it becomes inevitable to recognize the existence of a *Being* whose existence is 'essential', 'sempiternal', and 'everlasting'.

It is also a proven fact that if two sides of a balance weigh equal, none of them will outweigh the other without any cause. Thus, if one side tilts, the tilting must be caused by a cause e.g., the weights or touch of the hand. So, in the absence of any cause, the tilting of the one side of a balance is impossible and not valid. Such a situation is called as *Tarjeeh bi la Murajjah* i.e., outweighing without a cause. In the same way, it is impossible for the 'possible beings' to come into existence by themselves because the universe is a 'possible being' for which both existence and non-existence are equal. So, the existence of the universe by itself will result into *Tarjeeh bi la Murajjah.* Therefore, it is proved that there is a *Being* who, by His Will and Power, has preferred the existence of all the things over their non-existence and has granted every possible being with an appropriate shape and structure. This *Being* is Allah Almighty alone.

THE VIEWS AND QUOTES OF SOME PHILOSOPHERS

About God's existence, a famous scholar Dr De Lacy O'Leary, D. D. writes in his book titled *Arabic Thought and its Place in History*[10],

> "The proof of the existence of God is founded upon the argument in Plato, *Timaeus* 28, and Aristotle, *Metaphysics* 12. 7, and was later on used by Albertus Magnus and others. In the first place a distinction is made between the possible, which may be only potential, and the real. For the possible to become real it is necessary that there should be an effective cause. The world is evidently composite, and so cannot itself be the first cause, for the first cause must be single and not multiple: therefore the world evidently proceeds from a cause other than itself. The immediate cause may itself be the result of another preceding cause, but the series of causes cannot be infinite, nor can they return as a circle upon themselves, therefore if we trace back we must ultimately reach an *ens primum*, itself uncaused, which is the cause of all, and this first cause exists of necessity, but not by a necessity caused by anything other than itself. It must be single and unchangeable, free from all accidents, absolute, perfect, and good, and the absolute *intelligentia*, *intelligibile*, and *intelligens*. In itself it possesses wisdom, life, insight, will, power, beauty and goodness, not as acquired or external qualities, but as aspects of its own essence. It is the first will and the first willing, and also the first object of will. It is the end of all philosophy to know this first Cause, which is God, because as He is the cause of all, all can be understood and explained by understanding and knowing Him."

(*Falsafa-e-Islam* p.132 Nafees Academy, Blasis Street, Karachi No 1)

[10] The English text is quoted verbatim from De Lacy O'Leary *Arabic Thought and its Place in History*. London. Kegan Paul, Trench, Trubner & Co. Ltd. 1922. pp. 153-154.

The Views of the Early Philosophers

The first European philosopher, Thales (624 B.C. to 550 B.C.), a resident of Miletus, says that there is a creator of the universe whose reality cannot be perceived through human intellect and reason. He can be understood only by His signs. Let alone His reality, even His name has not been recognized because of its relationship to Him; but, He is recognized because of His actions and creation of things. So, we do not recognize His name because we recognize His *Being* but we recognize His name because of ourselves.

Similarly the Greek philosopher, Anaximanes (588–524 B.C. or 584–550 B.C.), says that surely God exists sempiternally. There is neither any beginning nor any ending for Him. He is the originator of everything who has no beginning and is known by His creation.

In the same way, another Greek philosopher, Pythagoras (580–540 B.C.) says, that Allah is One: the one which cannot be counted like other units; whose *Being* is beyond the reach of human reason and *Nafs* (Self); and, whose attributes cannot be explained by any philosopher or logician. He is beyond the spiritual attributes. His *Being* cannot be perceived but He can be recognized by His signs and creatures. Plato (427 B.C. to 347 B.C.), the disciple of Socrates, says that surely there is an everlasting creator and originator of the universe who is the Necessary Being.

(Derived from *Al-Milal Wa Al-Nihal*)

In the same way, Anaxagoras, Anaximanes, Socrates, Xenophanes, Aristotle, Alexander etc., all early philosophers believed in the existence of one God and their views have been extensively quoted by Abdul Kareem Al-Sharastani in his book *Al-Milal Wa Al-Nihal*. Hadhrat Maulana Muhammad Idrees Kandahlvi writes,

> "Philosopher Khar Khorbos says that the question pertaining to the creator is among those proven *prima facie* by human intellect."
>
> *(Ilm-al-Kalam* p.13)

The Views and Thoughts of Modern Philosophers

Quoting from *Al-Kalam*, Hadhrat Allama Shams-ul-Haq Afghani writes,

> "Isaac Newton says that in spite of thousand revolutions of time and space, the order and proportion in the universe is not possible to exist without a *Being* who is the First, the All Knowing, and the All-Powerful."

Similarly, a great intellectual and scientist of his age, Herbert Spencer, says that all the mysteries–which the more investigated become the more complicated–prove that there exists a sempiternal and everlasting power over human beings who originates and brings out everything.

In the same way, a French scholar, Camille Flammarion, says,

> "All experts have failed to understand how 'existence' came into existence and how it continues to exist. That is why they are obliged to accept a creator whose effectiveness is permanent and everlasting."

Professor Leni writes,

"Through his wonderful creation, God the Wise and the Powerful, manifests himself to me in such a manner that I become stunned and turn mad. What an awe-inspiring power, wisdom, and invention can be found in the smallest of things!"

Fontecil writes in *Encyclopaedia*,

"The purpose of physical sciences is not to quench the thirst of our intellect. Their purpose is that we should turn the eyes of our intellect to the creator of the universe and fell in love with His grandeur and greatness."

(*Uloom-Ul-Qur'an* by Shams-ul-Haq Afghani p.145)

CHAPTER 3

SCIENTIFIC ARGUMENTS

The earlier materialism was based on the claim that Matter could never cease to exist and that it could be changed in form only. On the basis of this proposition, it was concluded that the universe had no beginning and no ending. However, modern nuclear experiments and modern Physics have totally turned this belief topsy-turvy and the *Second Law of Thermodynamics* proved that Matter can neither be sempiternal nor everlasting: That it has been originated at a specific time and will surely end one day—a fact which the Holy Quran declared fourteen hundred years ago.

Keeping the wonderful and intelligently created universe in view, every scientist should have prostrated before God but certain 'victims' of science portray the creation of the universe in such a way that it creates doubts and suspicions in the minds of the simple-minded laymen.

It is noteworthy that the realities which cannot be discovered by human or scientific experiments are *metaphysical* and human intellect can never pass a conclusive judgment about their nature. The creation of the universe and *life* is one of these metaphysical realities.

The Views of Scientists on the Universe

Nevertheless, the theory about the creation of the universe and the earth that conforms to the Western taste and fashion, most frequently found in encyclopaedias and books on general knowledge, is given below.

A. Initially, perhaps the entire universe was an infinite boiling ocean of molten material in atmosphere, which later congealed into the form of heavenly bodies.

Some think that initially the atmosphere was filled with light, which later transformed into potential. The potential lay dormant in the atmosphere for a long time. At that time, there were no signs of the existing universe. After some time, this potential took the form of a bright material like a liquid gas, which was scattered uniformly in the atmosphere.

Mr Hebbel has narrated that a force—gravitational force—was thrown into the infinite gaseous ocean. Now, to maintain balance in the atmosphere of the universe, it became necessary for each particle to join other particles and maintain balance of the gravitational force. Thus, whichever particle moved from its initial position could not regain it.

As a result of the disturbance caused by the gravitational force, the gaseous substance spread over all the atmosphere froze to make millions of things. The gravitational force in the nucleus of every condensation held its particles together. Imbalanced and shaken by the gravitational force, the frozen things started rotation; the rotation created certain driving forces which stabilized these things and overcome the shaking effects of the gravitational force.

Now, the particles of each condensation started axial rotation, that is, they started moving around its centre, which was essential for balancing the gravitational force. The combined rotation of the thin substance created another transition. These frozen bodies adopted a flattened orange-like shape: the more the axial rotation, the flatter their shape. Alongside rotating, these bodies shrank and the speed of their rotation also increased. The axial rotation and shrinking continued till these bodies broke into smaller bodies, which finally became stars and planets.

How did the Earth Come into Existence?

B. Our earth is a planet. It is agreed upon that these planets were made of a liquid gaseous substance emitted from the sun as a result of gravitational force of an unknown star. That unknown star reached very close to the sun and attracted the gaseous cloud inside the sun. This happened almost three billion years ago. This gaseous substance started rotation around its source, that is, the sun. Gradually, the gases cooled down into solid forms, which became huge structures called planets. Since the gaseous substance of the earth was lesser than that of the sun, the earth turned out to be a flowing molten substance. The next stage for the molten substance was to turn into a solid. Further cooling, compression, pressure, crust formation, breaking, and scrimmage continued. Finally, the surface of the earth took the form of caves, valleys, and mountains. From this earth, vapours rose to form clouds which rained to fill the huge chasms with water and made seas and oceans.

A Brief Analysis of the Scientific Theories

From these excerpts, you would have realised that the purpose of such theories and thoughts is just to entertain oneself and waste one's precious time, that is, life.

One should remember, that the realities, which are beyond the realms of scientific experiments and human reason and senses, or about which human insight cannot make final conclusions, fall in the domain of Metaphysics. Now keep in mind that there are two conditions for human experiments:

1. Unity of Time. The first condition is that the person making the experiment, or the scientist, and what is being experimented must exist in the same age or time period.

Now, by applying this principle, it can easily be understood that whatever happened before the existence of mankind in this world is hidden form the reason, thought and vision of human beings. Therefore, man cannot give a final opinion nor can present a conclusive theory about the creation of the heavens and the earth, the sun and the moon, or the stars and the planets. Even if human beings establish such an opinion or theory, it will be based on mere estimation and will be full of flaws and uncertainties.

Similarly, the questions—When and how did life begin? Where and how was man created? Who or what existed before man?—pertain to matters that are part of the hidden mysteries for mankind. Man can neither make a final decision about the 'beginning of the earth' nor 'the creation of the universe', that is, the use of mere imagination in such matters is of no use.

According to the same principle, it can also be understood that through scientific experiments or reasoning, one cannot discover what will happen after death. The reason is that the present day scientists and the events that are to take place in future—like life in the grave, the Day of Judgment etc.—do not belong to the same time period (the person experimenting and the things being experimented have to be present in the same age).

2. Tangibility of Phenomenon. The second condition is that the process and phenomenon being experimented must be tangible, that is, they must be measurable by the five senses in terms of their structure, shape, and mass and one may be able to touch, smell, taste, hear, or see them. Therefore, scientific experiments and analyses cannot have access to subtle things. Phenomena like the *Being* of the Creator, the angels and the Jinn, the human spirit, faith and belief, ethical values and

deeds, goodness and evil, and the advantages and disadvantages of good and bad deeds at different stages of human life are beyond the realms of scientific experiments: They form part of spiritualism. Definite and conclusive knowledge about them can be obtained through revelation from Allah Almighty and divine intuition.

Divine intuition is not antagonistic to human reason. Rather, as without the help of external light mere inner power of the human eye is useless to see things, without divine revelation human reason and insight is misleading; instead of being beneficial, they cause eternal ruin and devastation to mankind.

In short, science has failed in determining the events happening before the birth of mankind or after man's death and the facts pertaining to spiritualism because both metaphysics (the creation of the universe and *life*) and spiritualism are beyond its reach. Therefore, to mention these facts merely on the basis of one's reason and opinion is like the blind man who shoots arrows in the dark, which is totally unexpected of a person gifted with a sound reason.

Having discussed these basic and essential points, let us have a comprehensive overview of the creation of life and the origin of species, especially the human beings (and the Darwinian Theory).

THEORIES OF SCIENTISTS ABOUT 'LIFE'

As the Western scientists have failed to understand the reality of Matter, they have also been unable to solve the enigma of the origin of life. The transitory nature of Matter is a proven fact but why do the living beings perish away? What is the reality of life? How was the world inhabited by the living beings? How did millions of species of flora and fauna come into existence? These are certain questions, which have confused philosophers as well as scientists. Nevertheless, there exist three ideas about the existence of 'life':

1. *Life* is created by a supernatural power
2. Living beings came to the earth from some other part of the universe.
3. Some kind of Matter gradually evolved into *life*.

The first[11] statement is *supra-scientific* or beyond the realms of science because science offers a limited study of the infinite beauty and perfection of the external nature. The basis of science is observation and it cannot conclusively decide about things that cannot be observed.

If the second opinion is supposed to be correct, a question arises as to how could the living beings cross the fiery space?

As for the third explanation, it is agreed only by the materialists and atheist philosophers or the so-called scientists.

Darwin's Theory

If you pick up any textbook of biology, you will find that none of the biologists has claimed to answer questions like 'What is life?' or 'What is meant by life? What one may find in these books are topics like 'the difference between animate and inanimate things' and some tables illustrating such differences and discussions on 'the structure and composition of protoplasm'. In spite of this,

[11] The scope of science is discussed in detail in the succeeding pages.

you will be surprised to see that Darwin's' Theory of Evolution is so commonly included in biology books. After all, what was the Darwinian Theory, which so deeply influenced popular thinking in Europe and the United States that no school or college could escape its influence and which, intentionally or unintentionally, strengthened and intensified atheistic beliefs? A gist of the theory is, therefore, presented in the succeeding lines.

1. The population of all living organisms grows in a geometrical proportion.

2. Due to shortage of food and space, struggle for existence ensues among individuals of this large population.

3. All living organisms exhibit beneficial and non-beneficial variations.

4. The organism with exhibit beneficial variations better adjust to the environment and survive in large numbers as compared to the organisms which exhibit non-beneficial variations. In other words, in this struggle for existence, Nature selects the fittest i.e., living organisms having beneficial variations survive whereas living organisms having non-beneficial variations die. This is called as *Natural Selection* or *Survival of the Fittest*.

5. In this way, the individuals of a surviving species become the ancestors of the future generations and this is how more beneficial variations shift from one generation to the other.

6. Slowly, but, in an organized manner, every species tries to change itself and adapt to the external environment.

7. The beneficial variations shifted in this way from one generation to the other ultimately accumulate in individuals to form a new species.

According to Darwin, the traits of all species are the same and have no essential or real difference. He believes that some kind of Matter gradually evolved into 'life'. His theory asserts that the earliest plants and animals were unicellular. Gradually, and, due to the needs of space and time and limitations imposed by the environmental factors, these unicellular organisms had automatically changed from one species into the other and made a transition from old forms into new ones. In this way, 'monkey' was evolved. Afterwards, as the time passed and due to environmental factors, human beings reached their first-stage after evolving and changing in shape from 'monkey' in the twenty-sixth stage of evolution. This first stage of human beings consisted of black Negros and other inferior species of human beings. Afterwards, few individuals rose above the level of the blacks to a higher level, that is, the category of the whites. According to Darwin, the chain of evolution continues as a straight line whose upper link is connected to the lower link; and, the genealogical lineage of all the living organisms converges at one point at the top. Darwin believes that the 'selection of Nature' keeps an eye on every minute difference and variation, rejecting the perverted and accepting the fine ones.

At the end of his book *The Origin of Species*, Darwin derives certain laws, which, according to him, explain the existence of different animals, birds, and insects. These laws are as under:

1. Growth, reproduction and heredity—which is almost a part of reproduction—and changes in organs due to use and disuse.

2. Increase in number (population) to the extent that *struggle for survival* and *Selection of Nature* ensue and, as a sequel, cause the existence of organism with new traits and shapes and the extinction of the species which fail to make further progress. In other words, the highest species of organisms which we can imagine, that is, the top most species of animals come into existence directly through war, drought, and death.

Why did Darwin's Theory Become Popular?

In spite of being illogical and defective, Darwin's theory became popular for several reasons:

The first reason was that the brutalities, atrocities, and concocted myths of the church had stirred so much public hared that people madly welcomed anything against the (false) teachings of Christianity. Darwin's theory was blindly accepted as soon as it was published and a huge amount of literature was provided in its favour. All publications against the theory or critiquing the theory were banned. As a result, the theory gained a worldwide fame.

The second major reason was that the theory matched the European exploitative and colonial psychological make-up: When it was Nature's own decree to let the weaker nations perish and the stronger ones survive, why would they not like it? Besides, as the English thinker and literary figure, G. B. Shaw, said, this theory supported the interests of each and every group—from supporters of wars to socialists and capitalists. The socialists liked its system of 'survival of the fittest' and the capitalists liked it because it made the defeat and destruction of the weak and the victory of the powerful as Nature's inexorable law.

The third major reason was that fraud and deception were used to prove 'evolution' as true. The supporters of the theory did not follow even the traditional honesty of the scientists and put together false evidences. In this limited space it is not possible to cover all the incidents of fraud and chicanery. However, a few incidents are sampled below:

1. In the *Science Newsletter* of the 25th February, 1941, it is reported that a famous forgery, which was exposed on scientific grounds, was the skeleton of a human being found in Sussex (England). It was claimed that the skeleton was five hundred thousand years old. In fact, the skeleton had nothing to do with any human being of early times. Rather, it was a statue and a total fraud, which was made through surgery by fixing a contemporary human skull with ape jaws with the help of salt compounds of potassium and iron. The 1956 edition of the *Reader's Digest* also declared the story as a total hoax from beginning to the end. Charles Dawson was the writer of this fake magical story. That trickster had stained the human skull and the ape jaws attached to it in such a way that they appeared to be worn out.

(*Kayinat Ki Gawahi* pp.308–309)

2. Describing chlorine test, Beals and Hoijer write,

> "Through this test, many false claims, which relate human bones to those of the animals, have been disproved, especially the famous and important one about Piltdown Man which was a complete hoax from beginning to the end."

3. In the light of the recent studies on excavations in Spain, it has been discovered that thirty thousand old human dead bodies and fossilized skeletons testified that man in stone-age was exactly like us and had no resemblance to apes or monkeys without tails.

(*Qur'an Number: Sayyara Digest*)

4. Prof. D. R. C. Thomas writes that the eighty years study of the Darwinian Theory could not tell us that how birds were made of creeping worms; how mammals came into existence from ugly shaped animals of the primitive days; how quadrupeds evolved from the fish; and, how vertebrate insects evolved from the invertebrate. All these species have an unbridgeable gulf of differences among them. The accidental advent of the apes is also still hopelessly inconclusive. It has been published in the *Scientific American* 1944.

5. Living organisms are of numerous kinds. However, with respect to their species, all these kinds are constant and unchangeable. Therefore, generation after generation a goat remains to be a goat and a banyan to be a banyan.

(*Kayinat Ki Gawahi* pp.303–304)

6. Careaux writes,

> "But the amazing thing is that the results of Theory of Evolution are true even if we accept that there had been no evolution and all the things were created separately one by one and that the creatures do not have a distant relation to one another. If this is the position, everyone is free to adopt any theory he likes."

(*An Introduction to Anthropology* by Ralph Leon Beals, Harry Hoijer p.69)

7. In a session held under the auspices of the United Nation, fifty top-most scientists declared that the modern man, that is, *Homo sapiens* existed even sixty thousand years ago. On this occasion too it was said that *Neanderthal* man, who was considered as a link in evolution, was not the ancestor of the modern day man.

8. Rang Hauvin has presented the statement of biologists on evolution that all theories about evolution are mere old wives' tales and people just pretend to believe them.

(The Living Universe *An Encyclopaedia of Science* with an Introduction by M. I. Pernty C.B.E.R.S Nobel Prize winner p.37)
(*Qur'an Number: Sayyara Digest* p. 174)

9. Criticising Darwin's Theory, Walter Edward Lemertus (a gardening expert) states that Prof. Patau, in his *Mathematical Analysis of the Evolutionary Theory* has shown that it would take about one million generations to effect a population breeding true for this new mutation. From this, one can well imagine how long would it take a horse to be born in a species of animals having paws like dogs!

(*Khuda Maujud Hay* compiled by Kloromonza pp.138–139)

Critical Analysis of Theory of Evolution

A. Having studied the thoughts and ideas of Darwin, we can ask 'Why are different trees, plants, herbs and, which have existed exist since the time immemorial and grown in a like environment, not alike in size, height, taste, leaves, fruits, flowers, and age? What are the external factors and causes which distinguish these plants from one another, despite the fact that they are nurtured by the same type of land, water, and air?'

B. Why do fishes of different kinds appear in such a rich variety, although they are nourished by the same kind of food and water and live in the same kind of environment?

C. There are millions of animal species on the earth, which are clearly distinguished from each other. These animals have existed with the same traits since the earliest known ages but Darwin says nothing about these creatures.

D. Contemporary discoveries have also revealed that even insects have certain qualities, which human brain has not yet acquired. These wonderful traits have been existing in fauna and flora for millions of years. For example:

1. Without any device, a tick[12] can hear the footsteps of a moving camel from forty-five miles.

2. A monkey can smell poisonous or injurious elements in food and neutralise its toxic effects with an herb.

3. A camel can sense the availability of water from ten miles.

4. An eagle or falcon can easily see places and objects at far off distances.

5. Using its beak, a hoopoe can detect the depth at which water can be found underground.

6. A dear can run at a speed of sixty miles per hour; a leopard can sprint even faster at seventy or eighty miles per hour.

7. A fly called 'fly boat' can fly at a speed of four hundred miles per hour.

8. A mosquito inside a glass bottle becomes curious by the smell of human beings. Using mosquitoes, the US forces saved themselves from the ambushes of guerrilla forces during the Vietnam War.

1. In the same way, animals and insects have many other awesome and superhuman traits. If all these qualities are *positive* and *beneficial* traits or variations, why are human beings deprived of these traits? Moreover, who caused insects to attain these beneficial and higher variations? Since germs and other unicellular organisms are lower creatures, how could they evolve and make progress to such higher qualities?

2. Has blind necessity alone become the guide to take these insects, animals, and germs to the climax of their abstract and physical traits?

3. Think for a while! Who likes to die? Everyone longs to live with perfect health and comfort as longer as possible. But, has anyone achieved his goal merely by wishing so? Although we observe that one increases in knowledge and experience as time passes, but has the knowledge and experience of any physician or philosopher enabled him to be healthy and live forever? No. Rather, weakness increases as one gets older and older.

4. Moreover, the question is that how can mere coincidence or destructive processes cause such wonderful suitability and adaptability among organisms? And, why do variations take place in organisms? What is the need of these variations (which are the bases for evolution)?

5. Darwin says that these variations are very slight in nature but, having stored for a longer time, become beneficial for the survival of an organism; and, if these variations are beneficial, 'Natural Selection' selects and maintains them i.e., the organisms having these variations survive and their race flourishes. However, Darwin does not tell anything that why these variations survive and sustain when they are dangerous and non-beneficial.

6. If beneficial and good traits survive because of 'Natural Selection' and 'Survival of the Fittest', where do such beneficial traits come from?

7. If the variety in the universe is caused by evolution alone, where did the idea of evolution emerge in the particles of Matter? When and how did this idea originate in Matter? If Nature has caused 'life' to gradually evolve and reach the stage of creation of the universe, and if the environmental effects have given it different organs and dispositions, then what is Nature herself? What are its boundaries? (N.B. In Darwin's' theory, Nature possesses infinite powers and can create everything.) If the Nature's contours are unknown and she is unintelligible, what is the knowledge-

[12] A small arachnid insect in the order *Ixodida*

based and logical justification to denying the existence, authority and power of Allah Almighty but granting Nature the status of a god, free from all needs?

8. If physical evolution continues on a straight line, why do *Homo sapiens* not evolve physically any further? Why do the other animals not change physically for millions of years? If physical evolution has stopped, what are its reasons and why has it stopped?

In the same manner, there can be other numerous questions challenging the theory of evolution which a materialist-atheist cannot answer.

Why should such theories be accepted which do not have a leg to stand on, which are based on whims and speculations, and, which are proved through false propaganda and hoaxes? But, being carried away by emotions, Europe has frequently made many wrong decisions and gone astray on routes leading to destruction and ruination. As already discussed, since Theory of Evolution was not based on logic and reason but on popular emotions, it gained much popularity. After Darwin, some other theories (like Mutation Theory) were presented but they could not gain that much popularity.

Whether it is the creation of *life* or the universe, and whether a theory about them is scientifically and rationally correct or defective—its logical strengths and weaknesses notwithstanding—no theory is thoroughly complete, true and academically acceptable unless it accepts the role of a great external power. The reason is that no theory about the composition and arrangement of a thing can be successful unless it bases itself on the creator, his creation, and his creative powers. Without such an explicit declaration and acknowledgement, numerous questions can be raised on scientifically true theories which cannot be answered by the scientists.

A Scientist's Verdict

Therefore, Donald Henry Porter, a famous mathematician and physicist, writes,

> "In other words, whatever opinion you frame about the laws of nature, it will not be a perfect concept for me as a scientist unless it accepts the existence of God as an organizer and a mover. It is God's Power that is manifested in everything of the universe and this is the only answer to all the questions which we cannot answer."

(*Khuda Maujud Hay* compiled by Kloromonza p. 56)

Agreement of Scientists on a Theory does not Prove that they Agree on Denying the Creator

An important point to mention is that agreement of scientists on any theory does not necessarily prove that they agree on denying the existence of a creator. Oblivious to this fact, we sometimes encounter misunderstandings. For instance, *Urdu Ki Mukhtasar Encyclopedia* writes regarding the third theory on creation of life (please refer back to No. 3 under 'The Theories of Scientists about Life' in this chapter) that majority of the scientists agree on it whereas the first theory in their opinion is *unscientific*. It seems most probable that, by slight negligence, they used the term 'unscientific', instead of 'meta-scientific' or 'beyond the realms of science', which creates a spurious impression.

The job of scientists is to compile a collection of information about a thing or phenomenon. They are occupied with discovering the composition, qualities, and benefits of things. If a scientist forms a theory about the structure, features, and functions of a thing and other scientists agree with him, it does not necessarily mean that the role of the creator is excluded. For example, if different theories about the composition, function, and structure of a watch are presented and one of the

theories is agreed upon by the scientists as logical, how can it be inferred that majority of them believed and concluded that the watch came into existence without a designer or maker? Unless the scientists explicitly declare to this effect, ascribing any such belief or conclusion to them is merely making them the targets of slander and false accusation which is a grave sin.

In the same context, let us see another incident which will be *Insha Allah* (if Allah pleases so) beneficial for the compilers of the *Urdu Encyclopaedia* and other simple-minded persons. Andrew Convey, an anatomist, writes,

> "Many years ago, a few merchants were chit-chatting around a dining table. A scientist was mentioned during the discussion. One merchant remarked that the scientist was a staunch atheist. Another one supported him and firmly claimed that majority of scientists deny God's existence. He looked into my eyes to invite me for expressing my views on the topic. Beside me a scientist was also there. I strongly rejected the opinion and said that it was all mere slander and false accusation of the scientists. The reason is that I can say with full conviction that majority of the famous scientists, who enlightened the world through their researches, believed in the existence of God. Some of them have either been misinterpreted or misunderstood. Denial of God is even against the approach which a scientist adopts in the field of research. The starting point of a scientist's work is based on the concept that no machine can exist without the power of its designer to design and create it. Therefore, a scientist deduces from the known facts and ventures into the field of research with a firm will and belief.
>
> "To persevere with the pains and difficulties in discovering new facts, a large number of scientists are motivated by their love for knowledge, love for humanity, and love for their Creator."
>
> (*Khuda Maujud Hay*)

WHAT CAN BE THE REALMS OF SCIENCE?

Everybody knows that the realms of science are limited to the material and the tangible world. Scientific knowledge deals with things that can be perceived through the five senses. Since Allah's *Being* is beyond the reach of our senses, He cannot be perceived through any scientific instrument. However, rationally, Allah's existence is a firmly established fact.

The Confession of Leading Scientists about the Limitations of Science

1. A famous French scientist, Lenz, admits his limitations and lack of knowledge in these words,

> "Observation cannot have access to the beginning and end of the universe. Therefore, our field is totally different from the two."

2. J. W. N. Sullivan acknowledges that science has failed to perceive *life*, which is the closest reality to human beings, and that complex human problems lay beyond the realms of science. Science is a preliminary endeavour and all its truths are conditional. Many a scientist has tried to trace the beginning of *life* but the fact is that no conclusive knowledge could so far be obtained on it.

3. Thomas Henry Huxley further explains the helplessness of science and says,

> "When we turn back to see into the past, we cannot provide any record as regards the beginning of life."

4. His namesake Julian Huxley accepts that,

> "We can have access to the manifestations only and, so far scientific studies are concerned, our knowledge explains and interprets the manifestation alone."

5. Professor Geller declares,

> "The natural structure of our brain is unable to perceive the essence and nature of things. We can perceive quantities only."

6. Professor Tendel draws an analogy from a clock to explain the limits of science and says,

> "The same is the case of the natural events and accidents. The machine of the universe also has a hidden machine operating inside it; and, there is a repository of power which reveals the hidden machinery and its source of power to show how the events and accidents are caused by the interaction of the two. But, what is that hidden machinery of the universe? How does it come into existence? Who started the clock? Where did the power to run it come from? These are certain questions, which are beyond the power of science to address."

7. Wayne U. Alt (a Geochemist) says that the scope of modern science gets wider and wider but God's existence cannot be proved scientifically. The reason is that God is not a combination of Matter and energy. He is Infinite. That is why, a finite mind cannot perceive Him. In the same way, He cannot be limited to the realms of experiments and observations. Faith in God is totally an internal state, which is manifested in the form of beliefs and can be proved scientifically. The testimony of the First Cause proves the existence of God. Faith or belief is not a strange thing which humans are not familiar with; every scientist seeks its help. Human life is so short that it cannot provide every experience. Generally, one makes limited experiments to understand some major manifestations of nature, and, for the rest, one depends upon the experiments of the earlier scientists. The knowledge that man has gained is a quintessence of the experiments conducted in the past. For example, there would be few individuals who would have measured the speed of light themselves, but everybody knows that it is a *known constant*. Accepting suppositions in this way, the scientists make further progress. No one has actually seen the attraction and repulsion of molecules with the naked eye. We all recognise these phenomena through their effects. Similarly, the knowledge about the structures of the stars and the planets, their location in the galaxy, and the distances in between these celestial bodies are derived from indirect experiments and observations. It is evident that one has to believe in such things, but this belief does not require individuals to follow blindly and its validity can be verified through studying its effects and manifestations.

Scientists do not Deny God's Existence

These excerpts are just samples, which throw light on the scope of science and prove that no scientist denies Allah's existence. However, certain pseudo-scientists and so-called intellectuals acknowledge their lack of knowledge about God but even they neither deny nor *can* deny Allah's existence. The reason is that denial of a thing is based on some knowledge and there is no knowledge-based evidence, which denies Allah's existence. Not being able to observe something is not a sufficient proof that the thing does not exist at all. For instance, the moment we see a building, we understand that there is an architect and a builder of it. But, it does not render the designer's existence doubtful or unscientific if we do not know what his height is, how he looks like, and where he resides. The lack of answers to these questions will not make the existence of the builder unscientific or doubtful. Rather, we would say that rationally only this much can be proved: the attributes, wisdom, and purpose of the designer are understood within the realms of human reason.

Similarly, when we saw the awe-inspiring universe, we found infinite manifestations of wisdom; scientists and philosophers have tired themselves to encompass the wonders of the things in the universe; and, whatever they could discover does not have the ratio of a drop to an ocean to what lies still unknown, as the entire scientific progress is based on the pursuit of the infinite. So, after looking at this universe full of mysteries, it is proved that the universe has been created by a *Being* who has infinite perfection and Power; and, such a conclusion is perfectly rational.

However, the thorough perception of all the attributes and the reality of this powerful and everlasting *Being* are beyond our reason. Even, we do not know the reality of Matter—something which the materialists consider to be the basis for the universe and is all the time observed and studied. 'Reason' and 'life' —the topics of physical sciences —have confused researches and experts: They have written voluminous books on the topics but could not reach their reality. Physicists are busy in discovering the realities of things, but further researchers and experiments deny their conclusions. Therefore, if reason and science cannot discover the realities of things, which are within their boundaries—that is, within the reach of five senses and observations—how can they reach the reality of Allah Almighty and the details related to His *Being*, who is beyond the realms of science and reason. So, the failure and helplessness of science and reason is quite obvious.

Reason and Science cannot reach the Reality of Material Things by Themselves

How strange and pitiful is the fact that some ignorant deny Allah's existence just because they cannot discover the reality of His *Being*, although Allah's existence is quite evident and does not need any further evidence for proof! The secrets and mysteries of His *Being* are beyond the access of science. Such ignorant know very well that science and reason cannot even fully discover the realities of material objects. Whenever science is unable to answer certain questions about Matter, such people simply become blind to it and accept any foolish interpretation whereas the fact is that science has never explained about Matter, which is divided into more than a hundred elements, that 'Where did it come from?', 'Whether its creator existed or not?', 'Whether an explosion caused its birth or not?', 'How was it created?', 'How were the molecules created?', 'How were proton, neutron, and electron created?', 'Where did they get electrical properties from?', 'How and why their fast movement is still maintained?', 'Which power has established the powerful link among protons, neutrons and electrons?', 'Had elements not been structured in the existing manner, how would they join to make compounds?', 'Which power has given the existing order to atoms?', 'After all, which power exerts such a powerful control over the movement of the moon, the sun, the earth, and all the other planets and stars that after millions of years there is not an iota of change in their orbital movement?'

In the same way, science cannot tell us: 'How and why did movement originate in Matter?', 'Where did life in Matter come from?', 'Why did cells come into being from the substance of life?', 'How did millions of cells emerge from one cell?', 'Why does a group of cells make an organ or adopts a certain form?', 'Who created the cell walls that divide the cells?', 'Where did the power to the substance of life in these cells come from?', 'Why does an ordered and systematic movement exist in each part of the cell – so perfect in order and timing which outmatches any perfect clock?' Can any 'victim' of science explain why this order and discipline is maintained.

Similarly, a cell carries genes, which exist in the cells of all living organisms and, in turn, carry the form, traits, and genetic attributes of these organisms. Genes are very tiny and small organisms which secure in themselves the physical, mental, spiritual and psychological attributes of their innumerable ancestors. But, the question is 'What is the thing that is secured in these genes and transformed to the next generations through genes?', 'How do genes store in themselves so perfect

instructions on genetics and where do they receive so minute, detailed, and perfect instructions on creation?'

Science cannot answer even such small questions nor can it tell us about the reality of feelings like sorrow, happiness, love, and hatred etc. Moreover, numerous other questions can be raised on each cell and particle in the universe, which science may not be able to reply. So, who can be more foolish and ignorant than a person who denies Allah's existence merely because scientific experiments and observations cannot have an access to Him! Although, science ought to be silent in this case because Allah's existence is beyond the confines of science. That is why, Mullen Grant Smith, a mathematician and astronomer, writes,

> "Nature works according to a pre-determined principle. New principles are being discovered. Even subatomic laws are being explored and principles governing the relationships among the celestial bodies in the galaxy are beings discovered. Great endeavours of highly qualified scholars are required to discover these principles. However, we just *discover* these principles; otherwise, the principles are as old as the universe itself. Should we accept the theory that all these things originated from Matter or that the large number of things, their interrelationships and the laws governing them have been created by a *Being* who is beyond our universe? In the light of the little knowledge and understanding that I have, I can say that there can be only one acceptable answer to these questions: All laws bear testimony to the existence of One Lawmaker; I call Him God."
>
> (*Khuda Maujud Hai* – Kloromonza)

Thinking over the Human Eye: A Lesson

There is sufficient evidence on the existence of Allah Almighty if one reflects on the creation of the small human eye. Each part of it is like the camera plate, which has been surrounded by hard skin for protection. There are *chords*, which go to the brain from here. When some image is reflected on this part, a vibration occurs in the brain through the chords and it recognises the image. 'Sight' is the function of the brain; eye is an instrument for 'seeing'. If these chords stop functioning for any reason, the eye loses sight. The human eye is made of seven *membranes* (gelatinous bodies), which have different functions. For example, one provides nutrition to the eye through veins; another one protects the fluids inside it; yet another membrane—*vitreous humor*—maintains its shape. Similarly, the *optic nerve*, with a network of capillaries, transfers sensations to the brain. The *eyelash* prevents dust and rays of strong light and the *eyelid* serves as a brush or handkerchief. There are millions of rods and layers in the posterior chamber of the eye, which have been explained by Maulana Azhar Jalil Bijnori. Following is the summary of his description.

The human eye is designed like a camera. As a camera has a lens in front and a sensitive plate of film at the end, the human eye has a *crystalline lens* (behind the *iris* and the *pupil*) at the front and the *retina* at the rear end. When we see something, its waves strike the lens. The lens transfers the waves to the retina. There are several nerves that take the image from the retina to the brain. The brain finally recognizes the image.

Protection System in the Eye

1. The eye remains secure in the bony hammock.

2. Various layers of soft fatty tissues protect the eyeball.

3. At the front side, the eyeball is wrapped in a thin and sensitive membrane, which is stretched up to the eyelids.

4. There are many *glands* in the eyelids, which are full of fluids. These fluids are excreted and spread over the membrane to keep the eye moist.

5. Tear glands are the most important ones in the eyelids.

6. In the inner corner of the eyelids, there is *lachrymal sac*. The tear film excreted from glands is spread across the eyeball and gathers into the lachrymal sac.

7. There is a small opening at the lower end of the lachrymal sac, which connects to the nasal passage. The opening is connected to another hole in the tear bone. The fluids are secreted through a passage. In pain or sorrow, a huge amount of fluid is secreted. Since the passage cannot hold this huge amount of fluid, the fluid falls out of the eyelids in the form of drops called 'tears'.

8. There are two eyelids in the front. They safeguard the eye from external dangers.

9. The edges of the eyelids are clustered with the eyelashes, which not only help the eyelids but also embellish the eyes.

10. At the rear end of the eyeball lies a thick cord called the optic nerve.

11. The walls of the eyeballs are made of three layers: The Outer Layer (the *Sclerotic Coat*), The Middle Layer (the *Choroid Coat*), and the Inner Layer (the *Retina*).

The Outer Layer. The coat at the rear end, that is, $5/6^{th}$ part of the eyeball, is white and opaque whereas at the front $1/6^{th}$ part is transparent called the *cornea*. The crystalline lens is located at the back of the cornea and three pairs of extra ocular muscles are attached to it: two pairs are straight and one pair is oblique. These muscles help in moving the eye up and down and left and right. These muscles are called as *rectus*.

The Middle Layer. This layer is firmly attached to the Outer Layer and is full of blood vessels. It has a large amount of a darkly coloured pigment. It controls and regulates the light that enters into the eye. This layer also has three parts: The first part is attached to the Outer Layer; the second part is located behind the cornea and is called as the *iris*; the third one has an opening in it called as the *pupil*. The iris also has two types of muscles: *Dilator Papillae* (Radial Muscle) and *Constrictor Papillae* (Circular Muscle). These muscles increase and decrease the size of the pupil. When these muscles constrict, the pupil dilates; when they extend, the pupil constricts. Not only this, these muscles work automatically without waiting for an order or instruction to function. When the light increases, the pupil constricts; when the light decreases, the pupil dilates. Can we think of a better automatic machine which keeps the brain so well-informed all the time?

The Inner Coat. This is the innermost coat. It functions as a cover for the Middle Layer. The place where this coat is located is filled with a sticky fluid. The Inner Coat has further many sub-layers.

There are two small chambers in the eye filled with thick fluids: One contains a fluid like water; the other is filled with a sticky fluid. These chambers converge light rays on the lens in such a way that it creates a reflection of the image on the lens. The eye is equipped with a system to adjust tilted or blurred images before creating their images on the lens.

Fluids. The eye contains three types of fluids: *aqueous humor*, *vitreous humor*, and *tears*.

1. **Aqueous Humor.** Behind the cornea, the *aqueous humor* is filled in a membrane. The fluid is transparent and colourless, which allows light to pass through it.

2. **Vitreous Humor.** Like molten glass, this fluid is clear, transparent, thick and sticky covered in a membrane behind the lens in front of the *retina* filling 4/5th part of the eyeball.

Let us study each cell of this structure! Does it not wonder us? The eyes are two but they create one image. Are they not masterpieces of a Wise Creator? The lens reflects inverted images but the same are straightened when they reach the brain and thus we see the things straight. All praise and glory be to Allah Almighty! Where are the followers of the 'reason' and 'intellect' to discover these acts of supreme wisdom?

3. **Tears.** Since certain small passages connect the eye and the nose, some amount of tears enters into the nose and flows out of it while one weeps. Tears clean the eyes. Therefore, the eye winks frequently to spread tears or moist over each of its parts. Each part of the eye is like the camera plate, which has been protected by a hard skin. The lens is connected to the brain through nerves. When something is reflected on the lens, the nerves vibrate and the brain captures the image. Image viewing is the function of the brain.

In the same way, the entire human body is a mystery. On is amazed to see the awesome composition and structure of each organ. So, after having observed this wonderful creation, only a fool can say that all these manifestations of the human beings and their bodies are automatically caused by Matter or Nature. However, for a rational and sensible person, the fact is obviously clear that such amazing wonders cannot be caused by the movement of a senseless and consciousless Matter; rather, these wonderful miracles manifest the Power of Wisdom of the Powerful and the All-Knowing Creator.

(*Kayinat Ki Gawahi* pp.388–392)

Once, Professor William of Imperial College of Science (London) was studying the structure of the human ear. Impressed by the amazing creation of God, he cried out in surprise,

> "He Who planted ears, shall He not hear?"

God only knows what miracles of creation in human body Prof. David, an anatomist from London University, observed when he said,

> "Our minds are overwhelmed by the immensity and majesty of Nature."

Similarly, in his book titled *Man, the Unknown*, Alexis Carrel[13] (1873–1944) writes,

> "Those who investigate the phenomenon of life are as if lost in an inextricable jungle, in the midst of a magic forest, whose countless trees unceasingly change their places and their shapes. They are crushed under a mass of facts, which they can describe but are incapable of defining in algebraic equations. The science of the living beings in general, and especially of the human individual, has not made such great progress. It still remains in the descriptive state. Man is an indivisible whole of extreme complexity. No simple representation of him can be obtained. There is no method capable of apprehending him simultaneously in his entirety, his parts, and his relations with the outer world…Although we possess the treasure of the observations accumulated by the scientists, the philosophers, the poets, and the great mystics of all times, we have grasped only certain aspects of ourselves. We do not apprehend man as a whole…We are very far from knowing what relations exist between skeleton, muscles, and organs, and mental and spiritual activities…We do not know how moral sense, judgment, and audacity could be augmented…Without any doubt, certain psychological

[13] The English text is quoted from Alex Carrel *Man The Unknown* pp.8-10

and mental factors determine happiness or misery, success or failure. But we do not know what they are. We cannot artificially give to any individual the aptitude for happiness."

THE WONDERFUL SYSTEM OF ASTRONOMY

Leaving aside the large number of celestial bodies on the vast sky, the expansion and awe-inspiring wonders of the astronomic world can be judged from the thin *Milky Way* from one end of the sky to the other—our galaxy. The galaxy alone comprises innumerable stars. Each star is millions times greater that the sun, whereas the size of the sun is equal to 1.3 million times the size of the earth. Among the stars, some are stationary while others rotate in their orbits. The radius of the galaxy is estimated to be 189,000 light years: One light year is equal to the distance covered by light in one year at a speed of 186,000 miles per second. Now, one can well imagine the vast expansion of this small galaxy and, according to the limited knowledge of human beings, there are billions of galaxies in the universe. Then, according to an estimate, the distances between these galaxies are between one million light years to 150 million light years. Now, by observing the vastness and grandeur of the universe, one can imagine the power of the *Creator* of the universe. Can this great system come into being without any planning and purpose? These are just few known facts, which stand in relation to the still undiscovered facts like drops of water to an ocean.

Just think over the accidents of trains and vehicles even when best drivers and traffic controllers are available. Everybody tries to avoid accidents, yet a number of vehicles collide every day. Contrarily, there are billions of huge celestial bodies without any signals, traffic controllers, and drivers, which travel like the light in the atmosphere, yet their movement takes place with perfect safety and balance. A researcher Cecil Bats Hamman, therefore, remarks,

> "When we glance at the Sky, we wonder to see infinite stars connected to each other by a system. Not for a single night, season or year but for many centuries these spherical bodies move in a pre-determined orbit in the vast expansion of the atmosphere. They travel in their orbits in such a disciplined and scheduled manner that their eclipses can be forecasted hundreds of years in advance. Do these celestial bodies of Nature move in the atmosphere without any objective? Had they not been following a set pattern why would human beings make them their signposts to cross the oceans? Whether or not human beings recognize the existence of God, they have to accept the fact that these bodies follow a code and do not move wantonly in the atmosphere; that is why, they can be relied upon to a certain extent."
>
> (*Khuda Maujud Hay* compiled by Kloromonza)

Furthermore, all the celestial bodies are obliged to perform their duties and each one of them possesses innumerable qualities.

A Glance at the Moon

Let us examine only one planet—the moon—which is the nearest planet to the earth and which is not self-luminescent but borrows light form the sun to adore our nights. The moon rotates around the earth in 27 days, 7 hours, and 16 minutes. Since the new moon revolves along with the earth, the duration of a lunar month in 29 days, 12 hours, 44 minutes. Because the moon is exactly between us (the earth) and the sun, the bright side of the moon is the other side whereas its dark side faces us. When the moon moves a little ahead in its orbit, a small lower portion of it is illuminated by the sun and this is the new moon that is sighted after 29 or 30 days.

The moon moves 12° to the east from the sun that is after every hour there occurs a difference of half an hour. After 12 days and 18 hours, the moon comes exactly opposite to the sun:

Therefore, at this moment, if the sun sets in, the moon will rise, and, if the sun is 20° above the horizon, the moon will be 20° below the horizon. Moving in this manner, the moon disappears for some time and, afterwards, a least part of it is seen. This visible bright part gradually increases. This is how the moon tells us the dates of a lunar month—first, second, third and so on. Not only the moon helps us know the dates and count our ages, it also prevents the eternal evils of the oceans by causing in them ebb and flow besides providing other numerous facilities to the inhabitants of the earth. It would be difficult to live on the earth in case the moon comes closer to the earth because huge waves like mountains would rise from the ocean and spread over the plains and the wind would turn into severe storms.

Just think for a while! Who prevents the planets form colliding with each other and who has provided them with different qualities by assigning them different duties? Can human reason believe that this great system came into being all by itself? The universe is like a mirror for an insightful person in which he can see the Infinite Greatness of God, the Exalted, the Majestic.

That is why, in his discussion on God, Marlin Max Kader, an anatomist writes,[14]

> "So far evidence on God's existence is concerned, the first evidence is found in the system of the universe itself: A universe in which different natural forces interact with perfect discipline and everything is so ordered and disciplined that it cannot be imagined that all this happened without an organizer or planner. The order is so perfect that not only the movement of natural planets but also that of the artificial planets sent by human beings can be forecasted. This order is found in all reactions and effects of atomic and electrical processes, and, owing to this this order, derivation of scientific formulae on the principles of mathematics became possible. According to human observation and reason, such an order or discipline is not possible without the existence of a great mind planning everything. The reason is, as our observation proves, chaos and anarchy prevails instead of order and discipline where there is no plan behind an action and no power behind the plan to execute it."

(*Khuda Maujud Hay* compiled by Kloromonza p.75)

Wonderful Proportion in Elements

Everything in the universe is made of a complex and intelligent composition of elements. The qualities, effects and properties of the elements are not the same. Some of the elements have completely or partially similar qualities whereas the others have totally different qualities. By combining in one body, the elements with different and opposite qualities perform amazing services. If a little increase or decrease is made to the composition, the system of life would instantly be destroyed. If one atom of hydrogen is reduced in the composition of water (H_2O), it would cause a toxic storm in the oceans and rivers and all living beings would cease to exist. After all, 'Who is the one that combines the elements of opposite properties in such a proportion that the system of life thrives and a slight change in his established proportion can cause utter destruction to life? For instance, the proportion of elements in the air is:

[14] *Khuda Maujud Hay* compiled by Kloromonza p.75

S No	Elements	Proportion
1.	Oxygen	20.94 %
2.	Nitrogen	79.00 %
3.	Carbon Dioxide	00.04 %
4.	Chlorine	00.02 %
5.	Ammonia	Negligible
6.	Ozone	Negligible
7.	Dust patches	Negligible
8.	Water Particles	Negligible
9.	Smoke Particles	Negligible
	Total	**100%**

What a great amount of the air containing this proportion surrounds us! No part of the earth is without air. Everywhere it exists with the same proportion and the same features, which is highly essential for the existence of life. The quantities of ammonia and ozone—the toxic gases—are limited to the extent where they are beneficial but do not become injurious. If the proportion of the ozone is increased in the air, human beings and animals would not be able to exist; and, if the amount of ozone in the air is slightly reduced, human beings and animals would turn blind. Just think for a while, does the mixture of a specific amount of ozone in the air not indicate the wisdom and planning of a Wise *Being*?

Not only the rays of the sun and the other celestial bodies make the air toxic but the respiration of human beings and animals also pollutes it. All living beings inhale oxygen and exhale carbon dioxide—a toxic gas. Similarly, when things burn, they consume oxygen and give off carbon dioxide. Had the toxic air been increasing with this ratio, oxygen would have totally been consumed and life would have been threatened because the quantity of carbon dioxide would have increased so much in the atmosphere that it would have become impossible for the living beings to breathe. However, the Creator of the universe devised such a system for the survival of the living beings that He appointed plants and trees to consume carbon dioxide. The plants exhale oxygen and inhale carbon dioxide and convert it into a useful element for the living beings.

Ozone gas is an antidote for impurities, odour, and toxic substances in the air. Strong winds and windstorms shift the air of the earth from one side to the other. The impurities, odour and impure particles cannot stagnate at one place and become harmless by spreading across the whole atmosphere. Besides, there are other natural processes, which keep the air clean and provide fresh and clean air to the living beings everywhere all the time.

Now, by thinking a little more, we can discover that nitrogen is the important element of nutrition for animals. If it reaches the animals directly, it would be injurious for them. To provide it to them in a safe and beneficial way, Allah Almighty first made nitrogen as part of plant food and then made plants as food for the animals, thereby protecting the animals from the injurious effects of nitrogen. Then, the same nitrogen, excreted from animals as ammonic acid, becomes nitrate—food for the plants. Allah! Allah! By virtue of this entire cyclic process, not only are the animals fed, but the air is also purified.

Is this distribution of food possible without a system established by a Wise *Being*? Can the exact quantity of the air according to the requirements, the proportion of gases in it, and the permanent system of its purification sustain for a moment without a Powerful and Wise *Being*? No. Not at all! Therefore, being impressed by these observations, a Western thinker writes,

> "How perfectly and meticulously has nature divided the elements! Had the crust of the earth been thicker, oxygen would not be available without which animal life was impossible. In the same manner, had the oceans been deeper, both oxygen and carbon dioxide would completely be absorbed in them and there would be no plants on the earth. Whatever and wherever is the fountain head of the source of life, there is no doubt in this that its quantity is exactly in line with our needs. If the layer of the atmosphere surrounding the earth were a little thinner, there would be a constant and severe volley of the million meteors that are burnt and turned into ashes in the external layer of our atmosphere. These meteors travel at a speed of six to forty miles per second and ignite inflammable material. Had they been slower in speed like a bullet and hit the earth, they would have caused ruin beyond our imagination. Even human beings would melt by the heat of the meteors, which travel ninety times faster than the average speed of the bullet fired by a gun. However, the atmosphere is not so thin—rather it is thick to a certain extent. It is sufficiently thick to allow the rays of the sun, which create chemical changes, to pass through it and become a source of life for plants and kill germs, so that these rays may create vitamins and should not prove harmful for human beings unless they expose themselves to them for quite a long time.
>
> Then, just think over another miracle of the atmosphere that in spite of the great magnitude of gases and vapours, mostly toxic, emitted from the earth for over billions of years, the atmosphere is practically clean and the balance in relationship between the atmosphere and the survival needs of human beings on the earth has never been disturbed.
>
> This balance is caused by the infinite power, which surrounds us all over and which has created life, food, rainfall, moderate weather, flora and fauna, and above all, human beings. When we think over this greatest reality, our heads bow down in veneration before this act of grand creation and our hearts teem with the feelings of gratitude."
>
> (*Kayinat Ki Gawahi* p.119)

The Wonderful Structure of Molecules

If we split a compound again and again, we reach its molecules. If a molecule is divided through a chemical process, it is revealed that it is made of two or more atoms. These atoms do not join together randomly but mix in a pre-determined proportion. For instance, one molecule of water is made of two atoms of hydrogen and one atom of oxygen (Formula = H_2O). Quite contrarily, if two atoms each of hydrogen and oxygen mix together (H_2O_2), they make hydrogen peroxide. In the same way, if three atoms of hydrogen are mixed with one atom of nitrogen instead of oxygen, it makes ammonia gas (NH_3). In short, a slight variation in the amount of atoms changes a compound altogether. So two atoms of hydrogen and one atom of oxygen make a molecule and many molecules make a drop of water. Now, think over the tiny structure of a molecule. If the drop of water is magnified to the size of the earth, a molecule will look like the size of a tennis ball in it. Now what to talk about the smallness of an atom! Do the creation of these small atoms and their configuration in an ordered and intelligent manner not indicate the existence of a *Being* who is the Subtle-One, the Wise, the All-Knowing, the Hearer, the Seer, the Fashioner of Shapes, and the Conferrer of Benefits?

After studying for years this microscopic particle, Lord Kelvin called out,

> "It is impossible to conceive either the beginning or the continuance of life without an Overruling Creative Power." [15]

and,

> "…overpowering strong proofs of intelligent and benevolent design lie all around us…teaching us that all living beings depend on one ever-acting Creator and Ruler."[16]

The idea that the chain of creation of the universe can start without a Creator is totally invalid. The miraculous and amazing phenomenon of nature, which reflects perfection and benevolence, is a wonderful evidence of divine creation, which clearly tells that the existence of the universe depends upon the Will of a sovereign Who is the Everlasting, the Sustainer of Life.

(Derived)

Reason and Science Compel Human Beings to Bow before a Single Creator

Scientists claim that all animals and plants are composed of oxygen, carbon, nitrogen and salts. Only these are the essential ingredients alone but the huge amount of the compounds made of these ingredients can be estimated by the fact that till date 1.4 million organic compound of plants and 0.3 million organic compounds of animals have been discovered. Only Allah Almighty knows how many further kinds of such compounds are yet to be discovered! The creation of a variety of shapes and qualities by this limited number of ingredients is the faith-inspiring proof of Allah's supreme creation and His error-free calculation. Just see, science discovers the wonderful manifestations of Allah's power and compel you to know to bow your head in submission before One Creator.

As a person who opens up a clock and discovers that it is made of different parts will come to know that the credit does not go to him to discover the parts but to the clock-maker who first made these parts and then assembled them in a proper order to create a useful device. In the same way, science discovers laws of Nature and tells us that each particle of the universe is a wonderful manifestation of a Wise *Being* whose vision and sagacity have no bounds. If we think for a while, we will conclude that scientists explain the attributes of Allah Almighty to the human beings, which is known to all rational beings.

John Cleveland (PhD), a mathematician and chemist, quotes the following wonderful saying of the famous physicist, Lord Kelvin[17], and agrees to it that:

> "If you think strongly enough, you will be forced by science to believe in God." I agree with this saying hundred per cent.

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[15] Sir William Thomson (Lord Kelvin) *On the Age of the Sun's Heat* . Web.
http://zapatopi.net/kelvin/papers/on_the_age_of_the_suns_heat.html

[16] The English text is quoted from Sir William Thomson (Lord Kelvin) *On the Origin of Life* Excerpt from the Presidential Address to the British Association of Science; held at Edinburgh in August 1871. Web.
http://zapatopi.net/kelvin/papers/on_the_origin_of_life.html

[17] The English text is quoted from *Science Affirms Creative Power*. Web.
http://zapatopi.net/kelvin/papers/science_affirms_creative_power.html

The same scientist further writes,

"Now look at Matter in this context that it is a combination of molecules and particles (atoms). The molecules and atoms, their constituent parts like protons, electrons, and neutrons as well as electricity and energy, all are bound in their orbits by certain laws; and there is no room for chance or accidents in their routine functions. What else can be a better example of order and discipline than this that the structure and composition of element No 101 could be ascertained by studying its 17 particles alone! This is an undeniable proof of the fact that the entire universe functions according to a pre-determined plan. There is no chaos and anarchy in it; everything is governed by certain laws and the universe is not run by mere chances and accidents."

(*Khuda Maujud Hay* compiled by Kloromonza pp. 46–47)

The same scientist, John Cleveland, writes,

"On the basis of the progress science made after Lord Kelvin, his words are of more value and seem more to be based on facts that if you think and ponder, science will convince you that God exists."

(*Khuda Maujud Hay* compiled by Kloromonza p. 214)

Another scientist, Chatter Rex, a mathematician and physicist, writes,

"No doubt, science has certain inherent flaw; however, its precedents and results, whether they relate to the universe or the creator of the universe, have some advantages. The deep and objective study of science has convinced me that the existence of God is a fact. He alone runs the whole machinery of the universe, and he alone has a central role in the whole universe."

Cecil Bice Hamann, a botanist, writes,

"Science is a witness to God's existence: A God who exists in everyday life. We can take pictures of the stars, determine their routes on the heaven, draw amoeba on a piece of paper, but no such tangible evidence can be presented to prove God's existence. To know Him, the path He showed must be followed. A person who does not observe amoeba through microscope, or refuses to see its picture, will he be justified to say that amoeba does not exist? The same is the case with the Creator of the universe. Unless we pay attention to Him and think over His creatures, we cannot think of Him. We tend to deny His existence like stubborn children; however, if we observe the manifestations of His '*Light*' for once, no power of the world can compel us to deny Him."

(*Khuda Maujud Hay* compiled by Kloromonza pp. 267–268)

Albert McCombs Winchester, a biologist, writes,

"The study of science creates the insight to God's greatness and His power and this insight is deeper than any revelation."

Edward Luther Kessel a zoologist (MSc; PhD) writes,

"If our scientists believe and think over the scientific evidences presented above, without any reservations and biases—as they do in case of their own findings and results—and if they do not let their emotions overpower their reason, they will be compelled to accept that God exists. So this is the final and conclusive result to which all the realities lead.

"The study of science with an open mind convinces one to believe that there must be a cause of causes—we call Him God. In the light of the new scientific discoveries made in this age by the grace

of God, which have led us to new bounds of knowledge, we should review theories and beliefs. As it is obligatory for an open-minded scientist to give due value to these scientific evidences and acknowledge God's existence, a non-scientist should also accept on the basis of these evidences that this creation and evolution is a manifestation of God's creative power. All the manifestations and evidences of Nature, whether they belong to form, structure, physics, biochemistry, or reproduction support the concept of a creative evolution."

(*Khuda Maujud Hay* compiled by Kloromonza pp. 40–41)

The Argument of Hadhrat Imam Abu Hanifa (may Allah have mercy on him)

The claim of the materialists that this wonderful and intelligent design of the universe is caused by mere chance or accident recalls one the story of Hadhrat Imam Abu Hanifa (may Allah have mercy on him). Once an atheist challenged the Muslims as regards the question of God's existence. The Imam fixed a place and time of meeting the atheist for debate. Hadhrat Imam got late from the scheduled time. On this, the atheist started arguing that how the knowledge and character of a person could be firm if he could not keep his promise. When the Imam reached, he explained about his delay that there had been a river on the way but there had neither been a ferry nor a ferryman. All of a sudden, some planks had appeared in the river, and nails and iron had come all by themselves and joined together to make a boat. The Imam continued that when he had boarded the ferry, it had started moving without a ferryman and reached over this side; so, this had been the reason for his delay. The atheist angrily exclaimed that how could he enter a debate with a person who narrated such an illogical and irrational incident. The Imam replied, "Well, the debate is over and it is proved that if a small thing like a ferry cannot be made and run without a ferryman, how comes that there was no creator and administrator of the universe and its intelligent design!"

The materialists and naturalists have always been suffering from great ignorance. They do not accept the creation of a small boat without its maker nor accept a miracle or *Kiramah* (the miracle of a Muslim saint)—as for them it is against the physical laws—but they consider themselves very intelligent and knowledgeable by accepting that the wonderful and extraordinary universe came into being without a creator or maker.

Can Chance Bring Something to Existence?

Thomas Henry Huxley says that if six monkeys continue to press the keys of typewriters for billions of years, it is possible that there may appear a sonnet of Shakespeare from the pile of papers they type. In the same way, the universe came into existence as a result of the continuous movement of Matter for billions of years.

(*The Mysterious Universe*)

This is totally void and invalid. The reason is that all the known sciences to the present day are unaware of any such 'chance', which may give existence to such a great, meaningful, and perfect event like the creation of the universe. No doubt, we see certain minor events happening by chance like the wind carrying a spark of fire to a hut, which shifts the fire to the other neighbouring huts or a ship meeting an accident by chance etc.

'Chance' may be an explanation for a partial or exceptional event but how can the establishment of complete cities or the permanent movement of a ship be attributed to mere chance? Then, it is strange that, according to Thomas Henry Huxley, typing for billions of years by monkeys is required for the possibility to get a poem of Shakespeare whereas it is also possible that

the poem is still not found. However, it is extremely ridiculous to consider mere ‘chance’ to be sufficient for the creation of the universe, which is full of mysteries and secrets.

Dr Frank Ellen, a professor of Biophysics (Canada), writes that ‘chance’ is not mere supposition but an advanced mathematical theory, which applies to matters about which conclusive and final knowledge is not possible. Through this theory, such objective principles are discovered, which help us differentiate between true and untrue and make an accurate estimate of the possibility of happening of an event.

(*The Evidence of God* p.23)

So, if we suppose that Matter existed in the universe in some raw form without a cause and that the process of action and reaction also started in it without a cause—although there is no basis for these suppositions—even then an explanation for the universe cannot be attained. The reason is that science has discovered the age and structure of the world; and, the age and structure that science has discovered is not a sufficient to cause the world to exist by ‘chance’. The reason is that living beings are made of living cells and a cell is very small and highly complex compound, which is studied in cytology. One of the elements in the metabolism is proton—a chemical compound made of five elements: carbon, hydrogen, nitrogen, oxygen, and sulphur. A protein molecule is composed of forty thousand atoms. More than a hundred chemical elements are scattered and disordered in the universe. Now to what extent is it possible that from this huge pile of elements, the five elements come out automatically and join together to make a protein molecule? The amount of Matter being shaken up to cause this result by ‘chance' and the length of time required to complete this process can be calculated.

A famous Swiss mathematician, Charles-Eugène Guye, has estimated it and according to his research, for an event to happen by ‘chance’, the ratio between the ‘possibility’ and ‘chance’ is 10^{160} to 1. It must be clear that 10^{160} means to multiply 10 with itself for 160 times or to add 160 zeroes after 10, which shows the remotest ‘possibility’ that cannot be expressed in figures.

To bring a protein molecule into existence, the amount of the Matter required would be far greater than the existing Matter in the universe, which would be shaken up together and the possibility to cause some result from this process would take 10^{243} years (i.e., adding 243 zeroes after 10). Where shall Matter greater than the Matter of the universe come from? How will this be put together? Which machine will turn it at a speed of 5 trillion rotations per second, as estimated by Le Comte Du Noüy, so that after billions of years one protein molecule may be prepared? Now, just consider if the existing Matter and time is not enough to produce one protein molecule by ‘chance’, how invalid the idea is that the whole universe is caused by ‘chance’! Charles Eugène Guye further says that proteins come into existence after long process of amino acid. The most important of these processes is the method though which all these processes converge. In case these processes mix in a wrong way, they will produce a deadly poison instead of a source for saving life. Professor J. B. Leathes (England) estimated that there are billions of methods (i.e., 10^{48} methods) to connect the chains of the process of a simple protein.

It cannot be accepted by human reason that such remote possibilities will come into play simultaneously to create one protein molecule. It must be understood that it does not mean that a protein molecule will necessarily come into existence even after the repetition of these remotely possible processes. It means that it is only *possible*. On the other hand, it is also possible that even after the repetition of these processes, such an occurrence never takes place.

The time equal to the age of the universe which science has told us, or even billions times greater span of time, is not sufficient to bring a single protein molecule into existence. Then, how could millions of different kinds of flora and fauna and an infinite number of plants and animals of each variety spread on the earth in such a fixed period of time? Moreover, since protein itself is a non-living chemical object, how was life produced in a protein cell? The answer to this question is not there in this explanation. Rather, the reality is that life activates in a cell when the soul is put into it.

Certainly, it is God alone Who can create the molecule and grant it life. He is the All Powerful who rules over each and every particle of the universe; and it is His Wisdom and Power, which manifest in these ways. This long analysis was carried out only to prove that the theory of creation by chance is invalid otherwise the fact is that 'chance' can neither create an atom or molecule nor can it create a mind, which can think over the creation of the universe, no matter how lengthier span of time may be supposed for it. This theory is not only mathematically wrong but also does not carry any logical value. Even for the 'chance', some pre-existing sources must be accepted to cause the 'chance' to happen. As T. H. Huxley, who ascribed the creation of a Shakespearean sonnet by 'chance' to continuous typing of monkeys, forgot that in this way he proved the pre-existence of the monkeys, their act of typing, the typewriters, and a huge pile of papers.

Similarly, if an aeroplane meets an accident by 'chance', there must be some reason—like the aeroplane itself, its flying, failure of its engine, or the like—which causes the aeroplane to crash and the pre-existence of the gravitational force is also necessary to cause the aeroplane to hit the ground. In the same way, to cause a protein molecule to come into existence by 'chance', how can a wonderful machine, its operator, and Matter billions of times greater than the existing Matter can be created by 'chance'? The same is true for everything that is supposed to have come into existence by 'chance'. It proves that actually nothing comes into existence by 'chance'. The existence of something by 'chance' is invalid like the claim of a person who says that the ink spilt by mere movement of the table can create a world map on the floor. Such a person can rightly be asked that where will the table, its mover, the inkwell, the floor, and the gravitational force come from? Dr. George Earl Davis, a physicist, rightly said,

> "When we cannot prove the existence or non-existence of God, the best possible option with us is to derive rational inferences from information that we have on the universe. Such an inference, which cannot be challenged logically on the basis of the information that we have about the universe is possibly just one: Nothing made of Matter has the power over its own creation.
>
> If the universe can create itself, it would mean that it is attributed with the power of creation, which we consider the attribute of God. In other words, we would declare the universe as God.
>
> In this way, we may accept the existence of a god but that god would be a strange entity, which will simultaneously be both supernatural and material. Instead of believing in such a strange concept, I prefer belief in a God who has created a material world, whereof He is not a part but sovereign, organizer, and administrator."
>
> (*Khuda Maujud Hay* compiled by Kloromonza pp. 85–86)

That is why, observing the wonderful balance of the earth, Sir James Jean said,

"The trembling universe must have been balanced with unthinkable precision." [18]

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[18] The English text is quoted from "NEW THEORY." *The Brisbane Courier* (Qld: 1864–1933) 11 May 1932: p.10. Web http://trove.nla.gov.au/ndp/del/article/21974428

Can a Scientist or an Intelligent Person Doubt God's Existence?

The one who claims to be a scientist but is still entangled in doubts and ignorance is a so-called scientist who is either extremely biased, arrogant, and obstinate or is an extremely ignorant person—in either case, he proves his foolishness. It seems even stranger that the one who claims to be a scientist expresses his ignorance or doubt in God's existence. Because there is a difference between the one who looks at a factory from a distance and the one who goes inside the factory and observes it deeply. It is obvious that the latter would accord the factory designer greater veneration and prestige than would the former. Although the former would also accept the greatness of the factory designer but the love and admiration felt by the latter would be greater in magnitude. Similarly, science reveals the attributes of the Creator and love for Him by telling the scientists the wonderful secrets of the universe.

Can a Theory be Complete without Accepting God?

The 'victim' of science is oblivious to the fact that if he expresses doubts and ignorance about Allah Almighty, how can he present his theory to the rest of the world? The reason is that none of his theories will be complete unless it accepts the existence of the Creator. Take, for example, the theory about the creation of the universe in the *Mukhtasar Encyclopedia*, which is very popular among the scientists. A question can be raised on the theory: How did Matter come into existence?

Why did the particles of Matter change into hydrogen? Why this all happened at a particular time; why not earlier? Why does gravitational force exist between hydrogen and other material things? And, when all the hydrogen having the same properties gathered around a centre and exploded, why did it produce different objects?—as it has already been explained—and, how by a single explosion were all the galaxies and planets assigned different functions? If every material object attracts the other due to gravity, which power keeps everything in its orbit and prevents it from collisions? When you accept that the universe has a beginning, how do you prove that it will remain forever—because it is already proved that anything that has a beginning has and ending?

Further, the question is that if the entire hydrogen gathered together as a large ball, how does hydrogen exist anymore and why does it not turn into a fiery ball once again? How did different elements come into existence by hydrogen? There can be other numerous questions on this theory.

It is like a person who finds a ship laden with books and ascribes the existence of the ship and the books to a long process in which, initially, there was only grass and trees. At some point of time, a storm threw the grass and tress into the sea. The strong waves of the sea caused collision of the trees, which caused an explosion. The explosion split and dovetailed the trees together. This made the ship. The explosion also divided the grass into small pieces, which stuck together to one another as large pieces of mats. After wearing out with the passage of time, the mats turned into white paper. Some of their pieces turned into hard binding covers. This process created a huge stock of papers. Some of the trees were turned into coal after burning by the explosion, which made ink with the sea. The air lifted the ink and spread it on the white paper, which brought many books of poetry and prose into existence. The waves of the sea turned the pages and, after some time, they were cut and attached in the right sequence as books. The hard covers sandwiched the written pages. This resulted into the existence of the huge ship laden with books.

If this explanation about the creation of a few books and a ship is illogical and invalid and totally based on lack of knowledge, can it be a logical and valid explanation for the creation of the entire universe full of mysteries and secrets? I do not mean that the universe might not be created in this way, I mean to emphasise that the universe did not come into existence by *itself*; rather, it is the result of the Will of the Wise *Being* because human reason is a witness to the fact that for every creation, there must be a creator. 'Chance' may cause destruction but properly planned construction cannot be the result of mere 'chance'. Otherwise, one may make a powerful nuclear explosion in a desert to see that how many industries and buildings it can cause to exist! If mere explosion without a plan cannot create industries and buildings, how can the whole universe come into existence by mere explosion without someone's will or planning?

A Creator is Indispensable for a Creation

If we discover the composition or structure of a thing, we also accept that it has been created by someone. It never happens, for example, that we come to know about the composition and structure of a clock but claim that it came into existence automatically. In the same way, it is mere a false claim, not an evidence, to discover the structure of a thing and say that it has come into existence all by itself. Such a claim may trigger a series of questions which cannot be answered. The reason is that there is no doubt that the ship is made of wooden planks; the paper is made of grass; the ink can be made of mixing water with colour; and, that a book is made by putting the ink in a certain way on blank papers. However, to claim that the ship and the books all came into being automatically by trees, grass, and colour is not true. In the same way, whatever order of creation the universe follows, it has certainly not come into existence all by *itself* but is the result of Allah's Power and Will. That is why Dr Irving Williams Knobloch writes,

> "I firmly believe in God because I know the fact very well that the positive and negative electrons, the first particles, the first seed, or the first brain were not created by mere accident or 'chance'. I believe in Him because through Him alone can a perfect and rational explanation of the universe is possible."

(*Khuda Maujud Hay* compiled by Kloromonza p. 107)

Olin Carol Calcatus, a chemical engineer writes,

> "For a Naturalist, it is also very difficult to explain the hidden realities. The principles of chemistry and physics can be used, to a large extent, to show how our brain and body work but they cannot explain why is it so? Why is human being so different from the other animals? Why does he alone have an awareness of God? There is not a single instance in history that an animal has built a place for worship. Is it sufficient to consider the brain and the mind as the same? If there is no difference between them, then how shall we interpret memory, concept, and inference? Naturalism has no satisfactory answer to all these questions.
>
> The concept of divine worship provides reasonable answers to these questions. According to it, a Supernatural Mind, which creates discipline, order, and balance, is behind all these things. The supernatural *Being* created Matter and potential at a certain point of time. He appointed the celestial bodies at their places and created the earth and such conditions on it that life may thrive on it."

Dr Paul K. Ebersold writes,

> "A scientist soon discovers the fact that the purpose of science is nothing but to explain that how it all took place."

However, beyond this, it is neither the capacity of human beings nor that of science to show 'why' it all happened. Science and human reasoning are totally unable to infer and interpret why the molecules, the stars, the planets, the human beings and their wonderful potentials and powers exist. There is no doubt in it that science can present unbelievable theories about the process of creation from the beginning, but it does not have the answer to the question that, after all, where did Matter and energy come from and how could order and discipline be maintained in the universe? Sound thinking and logical inference demands that, at this point, one must accept the concept of God.

(*Khuda Maujud Hay* compiled by Kloromonza pp. 70–71)

Dr Merritt Stanley Kandan, a philosopher and scientist, pitifully writes about the materialists,

"How can it be believed that the whole system was created by mere accident or chance and that there is no wisdom or planning behind its creation? And, how is it possible that uniformity, generalisation, interaction, survival and safety, and balance could continuously exist in this ever-changing world without a *Being* to control them—a Wise and Powerful Creator capable to control and sustain His own created universe through His own created elements and processes. To date, there are no facts discovered in this wonderful mysterious and constantly moving universe, which can deny the concept of God—who is above the limitations of time and space —behind the beauties and wonders of this universe. Quite contrarily, when we, the scientists, analyse the laws of physics, we see everywhere the wonderful manifestations of that invisible *Being* whose search is impossible by the scientific techniques but who has revealed himself to a great extent by creating the human beings. Science is but another name for the observation of divine manifestations."

(*Khuda Maujud Hay* compiled by Kloromonza p. 41)

Seeing the foolishness of the materialists, Dr Andrew Kandy, expresses inadvertently,

"A cursory look at the theories of the atheists shows that they have some defect in their brains and they cannot even appreciate a simple fact which helps in understanding the cause of the creation of the universe. In case His existence is denied, the whole universe turns into and unintelligible enigma."

Einstein says,

"The one who thinks his creation and the creation of his fellow human beings as purposeless is not only unfortunate and unsuccessful but also does not have the right to live."

However, I just add to the words of Einstein that such a person may be given a chance to live for the reason that it is possible that he may have recourse from atheism to the true faith.

(*Khuda Maujud Hay* compiled by Kloromonza pp. 282–283)

Who has Appointed the whole Universe to Nurture Human Beings?

Why should the scientists express their doubts or ignorance about the existence of Allah Almighty while they understand that everything in the universe benefits human beings directly or indirectly; and, the more they need a thing, the more plentiful it is. Since the air is required most, it is made available everywhere. Besides, the same air benefits in many other ways. The lives of living beings are linked to it and it is the medium of sound which conveys our words to the others. In the same way, the air serves many other purposes which are evident for those who are gifted with insight.

Next to the air, the second highly needed thing for human beings is water. It has also been provided in plenty in the form of rivers, canals, springs, and wells. Allah Almighty has made water a liquid, which has many advantages and secrets. For example, it quenches thirst and is used for washing and taking bath. It nourishes the crops and helps in providing food for human beings. Allah Almighty has combined such qualities in water, which sustains the life of creatures living in it. Had the water become heavy after freezing or had all the water from the top to the bottom (in a sea or an ocean) become frozen, where would the animals living in the oceans go? However, Allah Almighty has created water in such a fashion that it causes no harms to the oceanic animals and, instead, provides comfort and ease to them. It shrinks on freezing but gets lighter instead of becoming heavier. Similarly, while freezing, it emits a lot of heat. Had these qualities not been there in water, it would have become impossible for the animals to live in the sea. Moreover, in spite of being thin and in liquid form, it has millions of tons heavy ships cruising over its surface from east to west and north to south. In short, it has so many advantages that it is impossible to encompass all of them even in the most voluminous book.

Now, think over the food system of human beings: A man enjoys a variety of foods and fruits like wheat, maize, tomatoes, chillies, potatoes, okra etc., and uses herbs for medication. The sun, the moon, and other celestial bodies, all serve human beings and, it is a proven fact that man was created after the creation of the earth, the celestial bodies, the rivers and the mountains.

Now, the question is how could these scattered and different things understand one another's purpose? How did they inform each other about their own purposes? In which of their meetings or discussions was it decided—and who led that session—that after a long time, man would be created who would need so many things so let some of them become air, others water, some others the heavenly bodies, and yet others become hens and goats to serve the weak creature as his slaves? How could they decide that some of them would become fruits to increase the enjoyment and others would become different herbs to be a source of medication for human interests? Then how could these different components understand that if they are to become an ordinary bird, they need to have a beak to peck grains and wings to fly but if they are to be a preying eagle, they need to have a different beak and have other qualities to fetch quarry for the human beings? How could they know that this bird eats meat and that one grains? In the same way, how could they determine male and female genders among themselves and understand how to reproduce? How could they know that they need hearts, livers, bones, eyes and other organs to live? Then, it is strange, that some of them accepted to perish away by becoming food for others, others accepted to do the meanest of services, yet some others agreed to be slaughtered. Is it possible that such a great and well-planned scheme of the universe is caused by scattered and consciousless particles?

If someone says that it is possible then it would also be possible that the books in the entire world, full of wisdom and beautiful panegyric odes, all the appliances (from the little needle to the aeroplane and computers), weapons of all sorts (from a sword to the nuclear bomb), and other human inventions, all came into existence from mere mounds of sands.

It is strange, that the atheists consider a needle as their own invention but think that the existence of their own intellect, which invents wonderful things, the entire universe which serves them, and their own beings are caused by 'chance' or by the movement of the senseless and ignorant Matter.

The truth is that such ridiculously foolish acts can be expected from those who have never pondered over the deep, strong, and consistent laws of Nature or who have spent their lives in sinful

and awkward things; otherwise, a person with true and sound thinking see the manifestations of Allah's creation and says, "All praise belongs to Allah, the Lord of the worlds."

After deep reflection, Cecil Boyce Hamman, a botanist, says,

"From a tiny droplet of water, visible through microscope, to the vast atmosphere and remotest stars observable through telescopes, you will observe an unprecedented discipline. Their routines are so well-scheduled that we can base our laws on them. The uniformity and coordination in the manifestations of the nature have compelled many human beings to spend their lives in finding the secrets of this uniformity. If they did not trust them, they would not risk wasting their lives in discovering them. Had the whole universe been caused by mere 'chance', there would have been quite new results after every new experiment and, in such a case, no progress would have been possible. The organized system of the universe bears testimony to the fact that there is one organizer of the universe because without a single organizer, uniformity is not possible. Every new law discovered speaks that its creator is God and he (the scientist) has only discovered it."

(*Khuda Maujud Hay* compiled by Kloromonza pp. 266–267)

Elmer W. Moro, a researcher in the field of chemistry, says

"If I can cross a hut surrounded by a small flower-garden in a jungle, I instantly conclude that it has been built by a man and no one can say that it has come into existence by itself. The same is the case of the elements and natural laws. A person with average intelligence knows that everything (in the universe) has been planned and executed by a planner."

(*Khuda Maujud Hay* compiled by Kloromonza p. 246)

Another scientist and researcher in chemistry, Dr. Thomas David York, writes,

"Many scientists have studied the wonderful features of water and have come out with different theories and interpretations. But it is an established fact that even if we discover why something happens so by applying our reason, the discussion does not end here as there is an infinite number of substances having wonderful properties, which wonder the human intellect. So far I am concerned, I have interpreted these miracles of Nature as masterpieces created by a great creator. Not only is planning in the universe so comprehensive and perfect, it also reveals the Creator's mercy, affection, love, and wellbeing for His creatures."

(*Khuda Maujud Hay* compiled by Kloromonza p. 91)

In the same way, the leading world scientists like John Keppler, Mushga, Boyle, James Jeans, Edington, Whitehead, and Plunk etc., all accept one God. The pioneer of scientific revolution in the first half of the 20th century and the founder of the atomic power, Einstein, not only recognized one God but also eloquently praised religion and mysticism. He writes,

"The most beautiful experience we can have is the mysterious. It is the fundamental emotion that stands at the cradle of true art and true science." [19]

(*Albert Einstein* by Hilaire Cuny)

Albert Einstein writes,

"The universe is ruled by mind and whether it be the mind of a mathematician or of an artist or of a poet or all of them, it is the one reality which gives meaning to existence, enriches our daily task, encourages our hope and energises us with faith wherever knowledge fails."

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[19] The English text is quoted from. *The World as I see It: An Essay by Einstein*. Web. http://www.aip.org/history/einstein/essay.htm

At another place, the same thinker says,

> “He…who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed.”[20]

Allah’s existence is so evident that human reason and intellect are obliged to accept a Wise and Powerful *Being* as the Creator of the universe. This is why, all the Prophets (May Allah’s peace and mercy be on them all) have preached *Tauheed* (monotheism) and the Life Hereafter. However, when they encountered those who doubted the existence of their own creator because their reasons and intuition were affected by some spiritual ailment—like the ones whose sense of smell is defective and, therefore, denies the existence of the good and bad smell—the Prophets addressed them in these words:

Is it in Allah that you have some doubt, who is the Creator of the heavens and the earth? (*Ibrahim* 10)	اَفِی اللّٰہِ شَکٌّ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ ط (ابراھیم ۱۰)

The Prophets (May Allah’s peace and blessings be on them) wondered at such folks because Allah’s existence is more evident than the daylight, and does not need any evidence to be proved. However, they produced rational evidences for further satisfaction. The Holy Quran produces proofs in such a way that it leaves no room for anyone, neither rationally nor philosophically, not to believe in Allah Almighty.

[20] The English text is quoted from Albert Einstein in *Living Philosophies* by Simon and Schuster, New York, 1931 p.5. Also available at http://sciphilos.info/docs_pages/docs_Einstein_fulltext_css.html

PART 2

CHAPTER 1

TAUHEED (THE ONENESS OF ALLAH)

When it is understood that Allah's existence is such an obvious reality that there is no reason to deny it, and, that there are numerous proofs to prove the Oneness of Allah on the basis of which there is no room left to accept someone else's control in the creation and sustenance of the possible beings. Whenever human beings would think over their creation, the creation of the heavens and the earth, and that of the day and the night, they would come to the conclusion that there is no one but Allah Almighty Who created everything in the universe.

The Burden of Proof Lies on the *Mushrik* (the Polytheist)

Before discussing *Shirk*[21] and *Tauheed*[22], it must be determined that in both the claims one is based on affirmation, while the other on negation. It is clear that it is the polytheist who wants to add another deity. So, the claimant is the polytheist. So far the monotheist is concerned, he wants to nullify. As per the laws of research and debate, the burden of proof lies on the claimant. As for the one who denies the claim, only his negation is enough. Therefore, instead of the monotheist, the polytheist must be asked to produce evidence on the number of the deities. The Holy Qur'an says:

And whoever invokes another god with Allah, while he has no proof for it. (*Al-Mominoon* 117)

وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرْهَانَ لَهٗ بِهٖ ۙ (المومنون ١١٧)

At another place, the Holy Qur'an says,

These, our people, have adopted gods other than Him. Why do they not bring a clear proof in their favour? (*Al-Kahf* 15)

هٰٓؤُلَآءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ؕ لَوْلَا يَاْتُوْنَ عَلَيْهِمْ بِسُلْطٰنٍۭ بَيِّنٍ ؕ (الکھف ١٥)

The Holy Qur'an poses this solid challenge in different ways but the polytheists have no evidence about their claim to produce in response to this challenge nor will they ever be able to answer the challenge. Now the right procedure was that we should have asked the polytheists to produce evidence and should not ourselves present any arguments. However, a few arguments are presented below as samples from a large collection.

A Needy cannot be God

It is clear that 'partnership' is a sign of defect and weakness whereas, 'oneness' or 'singularity' is an attribute of perfection. Now let us see the worldly kings (who have temporary and unreal sovereignty) that they cannot tolerate the existence of another sovereign in their small kingdom; the more their countries thrive and progress, the more their dislike for partnership. Then how can the real and the greatest sovereign (i.e., Allah Almighty) will tolerate and accept partnership in His infinite kingdom. In the same way, if one god can run the system, the other god is superfluous, and, the one who is superfluous remains idle and worthless. So, how can an idle or

[21] Polytheism; holding partners to Allah Almighty

[22] Monotheism; belief in the Oneness of Allah Almighty

worthless being be a god? Similarly, if one god is not enough to run the worldly affairs and another one is required to help him, both become dependent on each other and the attribute of 'dependence' is against the status of 'god' that is how can the needy and dependent be God?

God cannot be Weak

God can be the one who is perfect in his 'being' and 'attributes' in all respects and is free from all defects that is he should neither be a 'possible being' nor a 'compound' as explained earlier in this book. He should neither beget nor be begotten (that is he should neither be a father nor a son). He should not neither be 'weak' nor 'ignorant' in any respect. He should neither be overpowered nor idle; and none should be able to interfere with his affairs. Now, (we seek Allah's refuge from saying so) if we suppose the existence of two gods, they would be in a position as just mentioned. The question would then be, if one god desires to create something, whether or not would the second god have the power to stop him? If the answer is 'No', it means the second god is weaker; if the answer is 'Yes', it would result in the fulfilment of two opposite wishes, which is impossible. Therefore, necessarily the will of one would prevail over the other, which proves one of them as weaker; and, 'god' is never weak. If someone argues that both the gods would unite and agree on each and everything, we would answer that unity and agreement is always need-based e.g., to avoid some harm or fulfil some other need, which creates the 'need' to unite, and 'god' never needs anything.

God cannot be Limited

Similarly, if someone contends that the powers of both the gods may be accepted in separate spheres, a question arises that whether or not would one god be able to interfere in the other's matters? If the answer is that he cannot interfere, it means he is weaker. However, if the answer is that he can interfere, another question will be raised that whether or not would the other god have the power to stop his interference? If the answer is that he cannot stop the other, it means that he is weaker; if he can stop the other, the other god becomes weaker. So by supposing two gods, necessarily, both or one of them becomes 'weak' and 'needy' and, it is a proven fact, that need or weakness cannot be the attributes of 'god'. Rather in such a situation, the sovereignty of 'god' is limited because each one will compulsorily have his own limited domain; and, limitations themselves negate the status of 'god' as 'god' has to be unlimited and infinite.

All Intellectuals and Philosophers are Convinced of '*Singularity*'

That is why, all intellectuals and philosophers agree on the *Wahdaniyyah* (singularity) of God. Therefore, in the first part of the book, several philosophers and scientists believing in the singularity of God have been quoted. In his book, *The Philosophy of Islam*, Dr. D. O. Lerry writes,[23]

> "This claim is gradually revealed from all schools of philosophy that God is One, Who is the Eternal, the Unchanging; He is the source of the whole universe and its First Cause."

[23] *The Philosophy of Islam* by Dr D. O. Lerry p.24

At another place, he says,[24]

> "God is absolute in the teachings of Plotinus i.e., beyond the boundaries of existence and reality, he is the First Power. We cannot apply to him whatever we know of existence and *being*. Therefore, he is beyond our thinking; He is Infinite, and, therefore, no one else can exist at His level."

The Confession of Julian Huxley

Similarly, after a lot of deliberations and thinking, Julian Huxley had to say that if in any way the existence of god or some supernatural being is accepted, then there is no possibility of anything else but one God.[25]

God cannot be Deficient in Knowledge

How can the minds of human beings accept the existence of many gods when they understand it very well that if the existence of two or more gods are accepted, the question arises that whether or not one god would have the power to keep his secrets from the other. If the answer is that he can keep his secrets from the other, the other god no more remains a god because of his helplessness and ignorance. If the answer is that he does not have the power to hide his secret, it shows his weakness which is against the status of divinity. Thus, by supposing the existence of two or more gods, necessarily one or all of them become 'ignorant', 'needy', 'subdued', and 'limited' etc. – and all such attributes are against the status of divinity.

Therefore, except the belief that God is One, all the other opinions and beliefs are invalid and rejected both rationally and traditionally.

Theoretically Polytheists also Confess Monotheism

This is why, all the nations in the world believing in the existence of Allah Almighty theoretically confess monotheism, and, even an idol-worshipper tries to prove unity in diversity. Therefore, Christians, in spite of believing in the Doctrine of Trinity, say that the 'three' are 'one' and make utmost efforts to maintain the fundamental principles of monotheism – although they are totally wrong and have badly failed in it. Nevertheless, it proves that even those nations do not accept the multiplicity of god who are deprived of pure monotheism and have become polytheists.

Neither God Begets nor is He Begotten

As there cannot be numerous gods, there cannot be a god who is either a father or a son (we seek Allah's refuge from saying so). If a son is ascribed to god, the question is whether the son is a 'possible being' or the 'necessary being'? If he is a 'possible being', there is no resemblance between the father and the son because the son is caused and originated whereas the father is the 'necessary being' whereas, actually both the son and the father should be equal and must have resemblance. If the answer is that the son is also a 'necessary being', 'eternal', and 'everlasting', then to be born is against the status of a 'necessary being'. The reason is that, for something to be called the 'necessary being', it is essential that its 'non-existence' must be impossible in any age or period of time. But the fact is that a son is born after his father; moreover, he depends on the other for existence. Thus, both 'non-existence' at a certain time and 'dependence' are against the attributes of the 'necessary

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[24] *The Philosophy of Islam* by Dr D. O. Lerry p.24

[25] *Quran Number Sayyara Digest* Vol 14 April, 1970

being'. Therefore, if the son of a god is accepted as the 'necessary being', how can he be called a son and the god to be his father anymore? In this case, it will become polytheism which has already been proved as invalid and untrue.

God cannot be the Originated

The second reason is that the son is a part of his father and a part is a 'possible being'. Every 'possible being' is originated. So, if the part is proved as the 'possible being', the whole is also proved so, whereas 'possibility' and 'origination' are against 'necessity'. Therefore, God cannot be a son. Moreover, the offspring is needed for support and help in senility and in the running of daily matters. Since 'helplessness' and 'need' are impossible for Allah Almighty, it is impossible for Him to have offspring.

God cannot be a Compound

The third reason is that every son is the part of his father. The thing which has a part is a compound. A compound is a 'possible being' and temporal. The 'possible being' and the 'originated' cannot be god. When it is proved that Allah Almighty cannot be a father, it is automatically proved that he cannot be a son. Therefore, it is well-proven that Allah Almighty is neither a father nor a son and that He does not need to be either a father or a son or have partners with him.

Hadhrat Isa (The Christ) and Hadhrat Maryam (The Mary) both Needed Worldly Resources

Both Hadhrat Isa (Peace be on him) and Hadhrat Maryam (Peace be on her) were human beings and, being so, needed almost everything in the world. Observation has continually proved that both of them needed to eat, and the one who needs to eat, needs almost everything in the world. So, how can the one be a god who needs the worldly things like any other ordinary human beings?

Monotheism is a Natural Thing

Monotheism is a natural thing which need not be proved. When utterly distressed, even those who believe in many gods and goddesses resort to their state of nature and call from the core of their hearts One God for help. In such a state, they neither recall any of their gods, nor any spirit or deity etc.

The Benefits of Monotheism in this World and in the Life Hereafter

Although the polytheists agree that there is no partner with Allah in the creation of the universe and in His *essence*, they make partners in His *special attributes* and worship, thus destroying their worldly life and their life hereafter by depriving themselves from pure monotheism and getting astray on the path to darkness. Belief in pure monotheism—i.e., the worship to and bondage of One Allah alone—makes one a human being in the real sense which solves all his problems and protects him in all trials and tribulations. The reason is that the one who believes that there is only one *Being* who is the Creator and the Owner of everything in the world and without whose Will nothing can move nor can anything benefit or harm, he would totally be diverted to only One *Being* in all states of happiness and misery. It is quite clear that the world will become heaven for him whose heart is filled with such a belief and he would live a relaxed life having no grief or fear.

In the present age, there are many who claim to believe in monotheism, but they have not made it part of their lives, otherwise they would also have the same feelings as those of *Sahabah* (the Prophet's Companions) and *Tabi'een* (the Companions' Disciples) —may Allah be pleased with them —who were neither impressed by the power nor the numerical superiority of any nation nor did they look up to the mighty kingdoms nor their rich arsenals. In a short period of time, they overpowered the whole world. This is the same belief of monotheism which the Holy Qur'an has presented to us in an easy manner and has proven it with all rational and traditional proofs—which made monotheism a natural thing.

This is enough discussion to prove the point; therefore, lengthier discussions are avoided. Allah Almighty has mentioned a parable to show the baseness of polytheism with comparison to monotheism, so that one may abstain from committing such a base and mean act. Holding partners to Allah Almighty is an act of great stupidity and shamelessness.

يَاأَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوا لَهُ ۚ إِنَّ الَّذِينَ
تَدْعُونَ مِنْ دُونِ اللهِ لَنْ يَّخْلُقُوا ذُبَابًا وَّ لَوِ اجْتَمَعُوا
لَهُ ۚ وَ إِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْئًا لَّا يَسْتَنْقِذُوهُ
مِنْهُ ۚ ضَعُفَ الطَّالِبُ وَالْمَطْلُوبُ ﴿٧٣﴾ (الحج ٧٣)

O people, here is a parable set forth for you, so listen to it carefully: All those whom you invoke besides Allah can never create (even) a fly, even though they all join hands together for that. And if a fly snatches something away from them, they cannot release it from its possession. (Equally) feeble are the invoker and the invoked. (*Al Hajj* 73)

CHAPTER 2

AAKHIRAH (THE LIFE HEREAFTER)

The existing system of this world is not everlasting, but will end at a definite point (which Allah Almighty alone knows). After this, Allah Almighty will create another world, cause the entire human race—from the first man to the last—to resurrect, gather them together to give an account of their deeds, and reward each one of them according to his deeds. Thus, according to Allah's verdict, the sinful will go to the hell and the pious ones will enter the Paradise. This life, which shall commence after the worldly life, is called as *Aakhirah* (the Life Hereafter). Therefore, the criterion for one's success and failure is not his happiness or misery in the present life, but the real successful or otherwise is the one who is declared so in Allah's final judgment.

Rational Need for the Life Hereafter

All revealed religions agree on the life hereafter and resurrection. The Day of Judgment, the accountability, and the reward and punishment is rationally necessary too. We see that good and bad deeds are not judiciously rewarded in this world; rather, the sinful and the cruel etc., apparently live luxuriously and enjoy their lives in many ways. In the first place, majority of people are not aware of the sins and crimes of the cruel. If their crimes are known, they cannot be caught due to lack of good administration by the government. Even if some of them are apprehended, there are many backdoor means (like telling lies, bribery, references etc.) which may help them go unpunished. If one odd is punished, he is not given the full punishment commensurate with the crime. Rather, now-a-days, the ones punished are either simpletons (who do not know the back-door channels) or the poor and helpless who cannot bribe. On the other hand, the wealthy, shrewd, cruel, and habitual offenders are at large. When it is understood that deeds are not judiciously rewarded in this world, and, in case there is no system for reward and punishment in the Life Hereafter, it would be nothing but foolishness to term robbery, theft, and murder as crimes in this life.

Sometimes, a thief or burglar accumulates so much wealth in one night, which an honest and educated person cannot gather by serving and doing hard work for many years. If there were no accountability in the life hereafter, the thief and burglar would be considered as better and superior to the gentle graduate, which would not be rationally acceptable to anyone. Moreover, is there anything more unjust that to see a thief, a burglar, or a cruel person going unpunished for his offences and living a more comfortable and more luxurious life that a gentleman?

Rationally, there must be a time when everybody is held accountable for his deeds and there is no chance for any backdoor deal, when only justice prevails, and, when the good and bad ones are clearly identified.

No Act of the Wise is Futile

Just think for a while that the Wise *Being*, Who has intelligently created the world full of mysteries and secrets—where human beings have been granted with superior mental and physical powers and the rest of the creatures are tasked to serve and benefit the mankind—will He have created man without a purpose that he should live for a while the way he likes and turn into dust after death without having any reward or punishment for his deeds? Therefore, if there is no life hereafter, no day of reckoning, no heaven or hell for good and bad deeds, human life becomes futile and purposeless, and, if human life becomes futile and worthless, the creation of the whole universe

becomes a futile act, which is totally against His wisdom and status. Since it is a proven fact that no act of the Wise *Being* is futile, it proves that the occurrence of the Day of Judgment is rationally necessary too.

Natural Need of the Life Hereafter

Man has a natural inclination and desire to live a life that is perfectly comfortable and full of lasting happiness. Therefore, human beings search for a world where they are free from the worries, limitations, and difficulties of the present day life and where they may live according to their own sweet will. This is a psychological proof of our desire for a life hereafter. As thirst is an internal proof of connection between human beings and water that really exists, the human desire for the best possible world proves that such a world really exists and we have a direct connection with that world. Discussing the same point, Maulana Wahiduddin Khan Sahib writes[26],

> "I am at a loss to understand those who overlook the existence of such a strong psychological demand. How can they simply brush aside arguments in favour of the afterlife as being invalid? If the desire for a better world is simply the outcome of certain sets of circumstances, why should it correspond, so perfectly, to human aspirations? Can we cite any other thing which has remained so in consonance with human feelings over a period of thousands and thousands of years together with such unbroken continuity? The idea of the life hereafter has been deeply embedded in human psychology for as long as human beings have existed. It is inconceivable that this should be a false notion fed to uncritical, unsuspecting minds by men of superior but perverted intellect.
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> "Many of the wishes of man remain unrealised in this world. He longs for eternal life right here in this world, but everything is terminated by death. How ironic it is that it is often just when a man, thanks to his knowledge, experience and endeavours, is on the threshold of success, that he is cut short in his prime and simply disappears from the scene of life. Statistics gathered on successful businessmen in London, in the 45 to 65 age group, show that it is when they are well-established in business and have a very high level of income that one fine day their hearts suddenly fail, and they pass away from this world, bequeathing to others their greatly expanded and flourishing businesses. What then? Winwood Reade comments,
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> 'It is a question for us now to consider whether we have any personal relations towards the Supreme Power; whether there exists another world in which we shall be requited according to our actions. Not only is this a grand problem of philosophy; it is of all questions the most practical for us, the one in which our interests are most vitally concerned. This life is short; and its pleasures are poor; when we have obtained what we desire, it is nearly time to die. If it can be shown that, by living in a certain manner, eternal happiness may be obtained, then clearly no one except a fool or a madman would refuse to live in such a manner.'
>
> (*Martyrdom of Man* p. 414)
>
> "But the same author rejects this great call from nature on the basis of certain trifling misgivings:
>
> 'Now this appears a very reasonable theory as long as we do not examine it closely, and as long as we do not carry out its propositions to their full extent. But when we do so we find that it conducts us to absurdity as we shall very quickly prove. The souls of idiots, not being responsible for their sins, will go to heaven, the soul of such men as Goethe and Rousseau are in danger of hell-fire. Therefore it is better to be born an idiot than to be born a Goethe or a Rousseau and that is altogether absurd.'

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[26] Maulana Wahiduddin Khan *Mazhab Aur Jadeed Challenge* Maktabat-ur-Risala, New Delhi 1996 pp. 102-104. The English text is quoted from Maulana Wahiduddin Khan *God Arises: Evidence of God in Nature and in Science* pp. 209-212.

"His rejection is just like Lord Kelvin's refusal to accept the results of Maxwell's research. Lord Kelvin asserted that unless he could develop a mechanical model of whatever was under scientific consideration, he could not attest to his understanding it. That is why he did not accept Maxwell's electromagnetic theory of light as it could not be fitted into his material frame. Today such a notion seems quite absurd in the world of physics. J.W.N. Sullivan writes: 'After all, why should one suppose that nature must necessarily be a thing which can be moulded by an engineer of the nineteenth century in his workshop?'

(*The Limitations of Science* p.9)

"In response to Winwood Reade's denigration of the concept of another world, I would say: "After all, what right has a philosopher from the twentieth century to think that the external world must necessarily be in accord with his own suppositions?"

"Winwood Reade failed to understand the plain fact that reality is not dependent upon what is externally manifest. On the contrary, the external itself is dependent upon reality. Our success lies in accepting and conforming to reality, rather than ignoring, rejecting or running counter to it. When it is a reality that there is a God of this universe and that all of us must appear before Him to be judged, it becomes the bounden duty of each and every individual, whether it be a Rousseau or an ordinary layman, to be faithful to God. Winwood Reade does not suggest that Rousseau and Goethe should bow to reality: on the contrary, he expects reality to adapt itself to them. And when reality is not ready to mould itself to conform to his ideas, he rejects reality out of hand as being absurd. It is as nonsensical as regarding the law on the safeguarding of military secrets as being absurd because its application can lead to, say, the work of an ordinary soldier being highly commended, while eminent American scientists like Rosenberg and his wife are condemned to die by electrocution for passing on war secrets to the U.S.S.R (1953).'"

The Objection of those who Deny the Life Hereafter and its Reply

The major objection of those who deny the life hereafter is that when all the particles of the human body are scattered after death in the world by wind and other means, how will they be collected and resurrected on the Day of Judgment? But, they forget that why would it be difficult to gather the scattered particles of the dead for the All-Powerful Being Who created and gave life to the entire universe by His perfect Wisdom and gathered all the particles of the world to create food for mankind and whose Will all the powers like the wind and water etc. are bound to obey? Rather, it is also again human reason to deny the possibility of creation for the second time. If a mason has once constructed a building, it would not be difficult for him to reconstruct the same or construct a better one for the second time.

The Doubt of *'Resurrection of the Non-Existent'*

Some philosophers deny the physical resurrection on the ground of *I'ada-e-Ma'doom* (resurrection of the non-existent), which has been reported by Hadhrat Allama Shams-ul-Haq Afghani (may Allah have mercy on him) in these words:[27]

"The philosophers' denial is based on the doubt that 'the being in the first existence and the second existence is one and the same whereas non-existence occurs in two different things. Therefore, the same being cannot re-exist after non-existent. However, in the hereafter the previously non-existent itself resurrects.' This doubt it totally invalid. First, the periods of the first existence and the second existence are not the same. So when the first period is over, the thing re-exists in the second period with the same 'being' with what it existed in the first period. If an existence is possible in one period,

[27] *Uloom-Ul-Qur'an* compiled by Hadhrat Allama Syed Shamsul Haq Afghani pp.206–207

why is it not possible in the second period? It will not be correct to argue that with the change of time period, the same 'being' does nor re-exist because that *time* became part of the being's entity or personality, which has not been recalled in the second existence. The reason is that the time has no *person*; therefore, change in time does not change the personality; otherwise, a man of yesterday will not be the same man today because yesterday and today are two different time periods. Now, with the help of an example, we explain the 'impossibility' of *I'ada-e-Ma'doom* and the change in the personality with the change in time periods: The existence of a person in one period of time (this life) and, after being non-existent with death his re-existence in the second period of time (the life hereafter), is like a person who goes from Lahore to Karachi. He had a house in Lahore from which he disappeared (on starting his journey) and existed in another house (at another place). In the meanwhile, although he had started his journey to Karachi, he had not yet reached there. This period (the period that he spent in the second house) was the time when he had been non-existing in either of the cities (i.e. Lahore and Karachi). So what is the impossibility now? In the same manner, human beings become non-existent after death in one period of time and, having not yet reached to the life hereafter, are non-exiting for the second period of time too but re-exist there as soon as the life hereafter begins. The reason is that there is no difference between being non-existent in *time* and being non-existent in *space*. Now consider the person's existence in Lahore as his existence in this world, his existence in Karachi as his body in the life hereafter, and the state of his journey in between the two cities—when he is not existing at either of the cities—like his life in *A'lam*-e-*Barzakh* (the intervening state or world between the present life and the life hereafter) and grave, that is, the dead in graves are neither in this world nor in the life hereafter.

"In the same way, (the objection) that 'with the change of time period, the person in the life hereafter would no more be the same very person as he is in this world' is also baseless because of two reasons. In the first place, if *time* can change personality, *space* will also change it. In such a case, if a person from Lahore comes to Multan, he will become another person. In the second place, the bases of the unity of personality are on the unity of the essential components and the soul. Other than these two, the rest of the differences do not change the personality altogether. For instance, if someone is fair-complexioned but after doing hard toil in a tropical area, his colour darkens, the person still remains the same very person although his colour changed. No law on the earth can declare the two states (of his colour) as two different persons. Similarly, if a young man of fifteen years attains the age of thirty years, he would necessarily be different in looks, height and breadth but he would still be legally one and the same person. No government would stop his salary on the basis that he was no more the same person which he used to be at the age fifteen years when he was appointed, nor would any court of law dismiss his suit in a lengthy litigation on the grounds that he had changed and no more remained the same complainant. In the same way, in spite of change in colour and beauty on the Day of Judgment—when the unity of the essential components would be intact—the person would be exactly the same very person."

The Reasoning of the Believers and Non-Believers in the Life Hereafter

Everybody knows the fact that since long, the atheists and God-worshippers have been arguing with each other on the eternity and the temporality of the universe. The non-believers always argue that there is no beginning and no ending of the universe; therefore, they deny the Day of Judgment and the life hereafter—although their denial is not based on any knowledge-based evidence or proof. The reason is that life hereafter does not belong to this material world but to a metaphysical world. Human reason and perception deal only with the material world and the metaphysical world lies beyond the reach of the human reason and perception. The source of knowledge and research for both a scientist and a philosopher is human reason. They do not have the requisite data on which to base their judgments regarding the affirmation or denial of the metaphysical realities. The reason is that before denying a thing, one must have some knowledge about that. So, how can a thing be denied if knowledge about it is not possible? Lack of knowledge

about something does not mean that it does not exist at all. It proves that the denial of the life hereafter by the non-believers is totally baseless and their approach is completely unscientific.

On the other hand, the God-worshippers present heavenly teachings of the Prophets (May Allah's peace and blessing be upon them) to prove the existence of the life hereafter. All the Prophets—from Hadhrat Adam to Hadhrat Muhammad (May Allah's peace and blessings be upon them)—foretold the life hereafter and each one of them preached his followers to make that long and infinite life a better abode for themselves. All of them had a source of knowledge, which ordinary human beings do not have. None of them claimed that they said anything on the basis of their own supposition or hunch. Rather, all of them told that they had been informed of whatever they uttered by the Creator of the universe, which each one of them preached and firmly followed till passing away from this world.

Trusting on the knowledge and integrity of the Prophets (May Allah's peace and blessings be upon them), the God-worshippers believe in the life hereafter without any doubt. They present rational evidence about the ending of the universe, that is, till now they have not discovered any such attribute of the universe which makes it eternal. Rather, the universe constantly changes which is against eternality and everlastingness. Moreover, nothing in the universe is lasting: Everything comes to an end after reaching a specific age and the same is true for the entire universe. All the forces working in the universe come to an end after a specific time, which shows that the universe will disintegrate on a specific point of time (which Allah Almighty alone knows).

The Acceptance of the Disintegration of the Universe by Science

Although the reasoning of the God-worshippers is sufficient for the satisfaction of a sound-minded and unbiased rational person, till the 19th century the arguments of the non-believers could influence general opinion; however, now with the discovery of the Second Law of Thermodynamics, their argument if proven totally baseless. The law—called as Law of Entropy—proves that the universe can neither be eternal nor everlasting: It must have a definite beginning and a definite ending.

The Scientists' Theories

A US expert in zoology, Edward Luther Kassel, writes,

> "The Second Law of Thermodynamics, called as Law of Entropy, denies the last concept. Science has proved that the universe does not exist from the beginning. The Law of Entropy says that heat is always absorbed from a hot reservoir isothermally and given to a 'cold' reservoir isothermally but the process cannot be reversed. Entropy is the name of the thermodynamic equilibrium between an attainable and an unattainable energy; therefore, it is claimed that the entropy of 'disorder' of the universe increases and a time will come when the heat of all the existing things will become equalised and there will be no useful energy. It will stop all chemical and natural processes; life will be extinct; and, utter stagnation will prevail everywhere."

James Jeans has expresses the same idea in these words,[28]

> "The more orthodox scientific view is that the entropy of the universe must for ever increase to its final maximum value. It has not yet reached this: we should not be thinking about it if it had. It is still

[28] James Jeans *The Mysterious Universe* Cambridge University Press. 1948 p.133

increasing rapidly, and so must have had a beginning; there must have been what we may describe as a "creation" at a time not infinitely remote.”

Olan Carol, a chemical engineer, writes[29],

“The Second Law of Thermodynamics is a firm proof of the beginning of the universe at a definite time (this law is based on all experimental principles of the physical science) and shows that entropy (or disorder) is increasing. It means that this law predicts that a time will come when everything in the universe will have a uniform temperature. This can be true only when the temperature of the bodies is neither uniform at present nor has ever been so. It is true that they can never attain a uniform temperature because the thermodynamic energy decreases with the same speed with which the temperature becomes uniform. It does not affect the practical results of the evidence. If we accept Matter and energy as eternal and do not accept a definite beginning of the universe, entropy will have no interpretation.”

The Occurrence of the Life Hereafter is Consistently Proven

The occurrence of the life hereafter, resurrection, and the Day of Judgment etc., are so consistently proved, which are no less than any observation. It becomes a self-evident fact because, generation after generation, there have been one hundred and twenty four thousand such great celebrities (Prophets) at different times and places whose truthfulness and justice was agreed upon by their followers and opponents of their respective ages. They have never told a lie, not even in the slightest of their daily affairs. Their characteristics and conducts were extremely pure and immaculate. They were unparalleled in deeds and actions, sincerely sympathetic towards humanity, very serene, highly sound-minded, extremely intelligent, and superior in every respect to the other human beings—the tongue turns speechless to mention their qualities. Their lives bear witness to their greatness and grandeur. Even their enemies testify their truthfulness and trustworthiness. Each one of these great personalities has claimed that they have communicated with Allah Almighty directly or indirectly and have special relations with Him. All of them have taught the existence of One Allah, His attributes, belief in Him, and His injunctions to their respective people. None of this large number of Prophets—who in different times and places agreed upon the existence of One God and the basic tenets that they claimed with full knowledge and belief—has budged slightly from his claim till the last moment of his life in this world.

Now, there is no reason that those who are truthful and honest in all the other matters of life should tell a lie in this specific case. They had no personal benefit in claiming so; rather, many of them faced extreme trials and tribulations—some of them were even cut with sow; hundred were executed—yet their strict adherence to their claims proves that they were perfectly true and correct in whatever they said. Each one of them, besides preaching the Oneness of Allah Almighty, has taught that there will be resurrection after death which will be followed by an infinite life. The happiness of that long life depends upon the existing short life: The permanent life will be full of happiness if the present life is lived with full belief and trust in Allah Almighty according to His injunctions; otherwise, if this life is lived according to the desires of the *Nafs* (Self), doubts, and suspicions, there will be nothing except regret and grief in the life to come.

وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا لٰعِبِيْنَ ۝٣٨
مَا خَلَقْنٰهُمَآ اِلَّا بِالْحَقِّ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ۝٣٩

And We did not create the heavens and the earth and what is between them just as players. We did not create them but with true purpose, but most of them do not know. The Day of

[29] *Khuda Majud Hai* by John Kloromonza

Decision is the appointed time for all of them – the day when no close relation will be of any use to any close relation, nor will they be helped, except the one on whom Allah has mercy. Of course, He is the Al-Mighty, the Very Merciful. (*Al-Dukhaan* 38-42)

اِنَّ يَوْمَ الْفَصْلِ مِيْقَاتُهُمْ اَجْمَعِيْنَ ﴿٤٠﴾ يَوْمَ لَا يُغْنِيْ
مَوْلًى عَنْ مَّوْلًى شَيْـًٔا وَّلَا هُمْ يُنْصَرُوْنَ ﴿٤١﴾ اِلَّا مَنْ رَّحِمَ
اللّٰهُ ؕ اِنَّهٗ هُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿٤٢﴾ (الدخان ٣٨-٤٢)

We did not create the heavens and the earth but with true purpose and for a specified term. But those who disbelieve are averse to what they are warned of. (*Al-Ahqaf* 3)

مَا خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَ
اَجَلٍ مُّسَمًّى ؕ وَ الَّذِيْنَ كَفَرُوْا عَمَّآ اُنْذِرُوْا
مُعْرِضُوْنَ ﴿٣﴾ (الاحقاف ٣)

It means that Allah has not created the heavens, the earth, and the entire universe in vain. Rather, they have been created with a special purpose, which will continue for a specific period and a promised time frame until it reaches its outcome, which is called *Aakhira* or 'the life hereafter'.

Whatever is written here is sufficient for a just and sound-minded person to believe in the life hereafter. For further details books like *Al-Risala-tul-Hameediyya Al-Safareeni*, *Sharah Mawaqib*, *Sharah Maqasid*, *Ithaaf*, *Sharah Ihya-al-Uloom*, and other books of philosophy and theology can be seen.

CHAPTER 3

THE NEED FOR REVELATION AND PROPHETHOOD

Divine Revelation: A Natural Need

The reality of the revelation and prophethood is not a matter of faith and belief only, it also seems naturally true that, except for the true teachings of Allah's Messengers (May Allah's peace and blessings be upon them), mankind has no other means to seek guidance and save themselves from going astray.

Hadhrat Allama Syed Shams-ul-Haq Afhgani Sahib says,

> "Man is a combination of body and soul. To fulfil his physical needs, man loves to eat, drink, dress up, have a house to live in, and needs money etc., that is, a man loves these things instinctively. Similarly, due to his spiritual needs, he loves the creator of the universe or God—another instinct of man. That is why, throughout history, mankind has never been without the instinct for divine love whether he expressed this natural desire in the right way, as monotheists and true-believers (Muslims) did, or in the wrong way, as polytheists and idol-worshippers did whereby they considered something other than Allah Almighty as His manifestations and worshipped them. However, in both the cases—the right and the wrong ways—the natural instinct of love for God remained the sole motive behind the worship. Even the non-believers of Russia and China were compelled by this desire. Since this natural instinct could not be eliminated, they placed the statues of Lenin and Mao Tse Tung on every step, whom they practically venerated like deities. In my book *Communism Aur Islam*, I have quoted the words of the communists that it is necessary that they should substitute an artificial god for the people so that it should satisfy their natural instinct. So, they granted this status to the prominent communist leaders. Anyhow, it proved that love for God is a natural instinct. Every natural instinct has certain corresponding needs. Therefore, it is necessary that the divine love must have a manifestation and, that is, to follow the likes and dislikes of God. The reason is that the love of any beloved requires that one should act according to the likes of the beloved and abstain from doing what causes the beloved's dislikes so that the instinct of love is satisfied. But to know what God likes and dislikes is possible only when God himself determines the same in His own words. God is very high and grand. We cannot even know the likes and dislikes of our fellow human beings unless they explain it in their own words. Even on the arrival of a guest the host asks him for his likes/dislikes to arrange food accordingly. Therefore, it is necessary for perfecting the divine love that God should determine what He likes/dislikes in man's beliefs, deeds, and words. Only then can we find a way to His pleasure and fulfil the requirements of love for God. Since knowing this is impossible without His words, revelation and His words become indispensible; and these 'words' of God is Qur'an, which proves the need of Qur'an."

(*Uloom-al-Qur'an* compiled by Hadhrat Allama Syed Shams-ul-Haq Afghani p.13)

Reason and Science Deal with Matter

We see that the external senses of the human beings are created weaker than those of the other animals. For example, man's sense of sight is weaker than that of a crow or an eagle; his sense of smell is weaker than that of a camel or an ant; and, his sense of hearing is far less than that of a dog etc.

In short, human beings are weaker to the other animals in the power of senses and in physical strength. In the same way, different animals have some means of self-protection: for example, some have fast speed; others have sharp teeth; and, yet others are equipped with horns and

venomous fangs. This is how the animals have been armed with different weapons to protect themselves. However, human beings have no such tools to protect themselves, which proves that human beings have been created weaker in terms of the external senses, protection system, and other means for survival. But, in lieu of all these capabilities, human beings have been granted with the powers of reason, perception, mind, and will. These internal and abstract powers compensate for all his external weaknesses; and, by virtue of these powers, man is capable to capture the fast running animals and high soaring birds and rule over the long-tusked mammoth elephants and other ferocious beasts—so he captures them and uses them for different purposes. Not only this, by discovering and inventing different things, man can travel faster that a deer running at 60 miles per hour, fly faster than a boat fly flying at a speed of 400 miles per hour, and see things at father distances than an eagle. In short, by virtue of these internal and abstract powers, he can excel the other animals and prepare all types of equipment and weapons to protect himself. The same powers are man's best companions and supporters. All human greatness, the acme of his civilization, his discoveries and inventions, and his knowledge of sciences and arts, all depend on these abstract powers. However, human reason and perception are limited to the material world beyond which human beings are unable to carry out researches.

For example, when human beings observe that millions of species of animals living in the sea and on the land, the sun and the moon, the flora and the fauna, and the awe-inspiring scenes of rivers and mountains have been created by Allah Almighty and employed in the service of mankind and when he knows that he is neither the lord nor the creator of the universe nor has he himself subdued all these powers and forces but the One and the Singular *Being* has subdued everything for him, he ultimately reaches the conclusion that the Creator and the Owner (i.e., Allah Almighty) has created the entire universe for him, so he too must have been created with some purpose. The reason is that it is impossible to employ everything in the universe in the service of a weak human being who has no purpose of his creation. Human reason can arrive at this conclusion, but man cannot discover, without the help of revelation, what the purpose of his creation is and what duties he is bound to carry out. Therefore, to know this, revelation is indispensible through which we can know the purpose of our creation, our duties, and the deeds that Allah Almighty likes and dislikes.

The Care of Soul is Essential

Man is a combination of body and soul. Allah Almighty has so graciously employed the universe in the service of human body. Directly or indirectly, the entire universe is, therefore, busy in fulfilling man's natural desires. When a person suffers physical ailment because of the adverse climate, an inappropriate personal act or some other accident, Allah Almighty restores his good health by curing him through different herbs and medicinal plants. This fact is self-evident that soul is far superior to body: The body becomes worthless when the soul departs from it. When Allah Almighty has arranged for the cure of the body, how can it be supposed that He ignored the nourishment and cure of the soul (from diseases like polytheism, falsehood, hypocrisy, prejudice, and hatred etc.), which is totally against the divine wisdom? No doubt, Allah Almighty has made special arrangements for the nourishment and cure of the soul. However, for the material body the arrangements are made from the material world but for the soul which belongs to a 'superior world', such arrangements are made from a superior source in the form of divine revelation and the chain of Prophethood.

The Need for Revelation to Tell the Principles of Success and Failure

It is baseless to consider that the inquisitiveness of human reason and science are sufficient to determine the principles of man's success and failure and guide him completely. No doubt,

human reason and science have conquered the space, the planets in the solar system, and the electric power and used them for different purposes but no one can deny the fact that human reason can be influenced by whims, emotions, feelings, customs and traditions, which may cause it to falter. That is why, there are a hundred and one paths in the world but all these paths, which human beings have discovered through their reasons and thinking, have badly failed in determining the true nature of the *right path* and the *right deeds*—something extremely essential for the mankind. Hadhrat Maulana Muhammad Idrees (May Allah Have mercy on him) writes about the realms of human reason as,

> "A great contradiction appears everywhere in the world: the same deed is considered as good by some while bad by the others. Now, it is not known whether Allah Almighty likes or dislikes that deed. Human reason cannot tell exactly the goodness or badness of a thing because everyone considers his own interests and is not aware of the others'. Therefore, it is possible that, carried away by his own desires and love for his interests, a person may declare something to be obligatory, while something else, which does not serve his interests, as forbidden. Moreover, it is not possible for an *unaware* and *unjust'*[30] person to see all the dimensions of a thing. Therefore, it is not possible that he may declare something as good at one time but may declare the same thing as bad at the other. Moreover, human temperaments are subject to whims and superstitions and their suggestions are often based on these. A person feels scared to stay for a night at a place where the dead body of another human being is placed. Although he firmly knows that the dead body cannot move, he remains scared by the superstition that the body might rise and catch him in its arms.
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> "According to Allama Ibn-e-Khaldoon, human reason is like a goldsmith's scale, which perfectly measures gold and silver but cannot weight mountains in its pots. Similarly, human reason can be used to discover facts which it deals with but it is impossible to discover with this weak tool facts like the *Being* and attributes of God, *Alam-e-Ghaib* (the world of hidden things and mysteries), and the things that belong to the *Alam-e-Malakoot* (the world of angels). It does not necessarily means that human reason is futile but it can be claimed that it is unable to know and perceive the hidden mysteries of *Alam-e-Ghaib*. It is the right kind of scale to discover the facts lying in its realms—as the goldsmith's scale itself is a perfect scale for weighing gold and silver but it is foolish to use it for weighing mountains. Science deals with things that can be studied in the light of reason and common observation alone e.g., the subjects dealing with train system, electric wires etc. Such knowledge does not need revelation or *Ilham* (divine intuition); experience alone is enough for them. On the other hand, the Prophethood leads to those heights in knowledge and deeds which are not accessible through reason and external senses. A candle is surely an illuminated thing but it has no comparison to the shining sun. Similarly, human reason is surely enlightened and illuminated but its light has no comparison to the light of revelation and Prophethood."
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> (*Ilm-ul-Kalam* p.143)

Human Reason and Revelation have Different Realms

No doubt, human reason is limited to the specific context and time of observations. We find that human reason and science have failed to trace the realities of the material objects. They can discover the manifestations and their attributes, but cannot discover their 'essence'. They can discover that water is composed of two atoms of hydrogen and one atom of oxygen and the benefits of water but they cannot tell why this combination produces water or what the reality of hydrogen or oxygen is. In the same way, they can conquer electricity and discover its features and attributes but cannot discover its reality. Similarly, they can discover how and in what composition and order rains and earthquakes happen, but they cannot tell why they happen and why they cease to happen. In the same way, they can convince us that life is composed of four chemical elements, but they cannot reveal why this composition created life. As sometimes in the past, when it was told that life was the result of cohabitation between a male and a female, a question used to be asked that why it

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[30] See *Holy Qur'an* (Saba: 72)

resulted so, the same kind of question will be asked now that 'Why does the composition of carbon, oxygen, hydrogen, and nitrogen give birth to life?' Can a person who knows that a plant can be grown by mixing seeds with the earth and watering it claim that he has solved the mystery of why plants come into existence? Not at all!

In short, science and human reason can discover the advantages and disadvantages of the material things, but they cannot reach their realities. So, if they are unsuccessful and helpless in their own realm, how can they access and reach the realities of metaphysical nature and those of *Alam-e-Ghaib*. Le Comte Du Nouy has rightly said,

> "It may seem strange to express that science does not offer a conclusive and satisfactory solution to a problem."

Illuminationism and Spiritualism

Contrary to human reason and philosophy are illuminationism and spiritualism. This is natural reaction to radical rationalism, which is based on the principles that to discover the truth and belief, reason and hypothesising is not enough; rather, they are dangerous. For the discovery of the truth and reality observation is a pre-condition, which is possible only by the inner light, self-purification and awakening of such an inner sense, which may perceive spiritualism and metaphysical realities the way the external senses perceive the outer objects. This sense can be awakened only when materialism is divorced and the external senses are turned senseless. The acquisition of realities is possible by the enlightenment and the internal light gained through rigorous spiritual exercises, self-negation and meditation. No doubt, man is gifted with such an inner sense, which if activated and developed, can perceive the mysteries and secrets of the universe, which cannot otherwise be known through any of the external senses.

It is absolutely correct and possible that there are many other such senses. Anyhow, these senses are as weak and limited as the external ones and are as subject to error and influence as the other human faculties; otherwise, there would be no contradiction, defect, or doubt in their results and no error or misleading in major issues. Quite contrarily, we see that there is a greater contradiction in the sensations and results of the internal senses than those of the external ones. Therefore, there is such a great contradiction in the knowledge and conclusions of *Ahl-e-Kashf* (those who have purified their hearts and are familiar with the unseen things hidden behind the veil) and *Ahl-e-Ishraq* (illuminatonists), which may not be found among the rationalists.

The Realms of Religion and Human Powers

In short, the boundaries of revelation, reason, and enlightenment are diverse. The search of reason and enlightenment is limited to special context and time beyond which it cannot access the metaphysical and hidden world. The realms of religion and revelation are far beyond the sensory world. They inform us about a world which we do not have access to. They solve these questions for us, which reason, science, and enlightenment have failed to do. For example, what is the reality of the world? When will the existing world come to an end? Why and how was the universe created? Why is a weak creature like human being given possession of nature's infinite treasures? What are the principles of man's success and failure? What is the way to eternal satisfaction and eternal peace for the human soul? How can one discover such a way?

The answers to these and other such questions are obtained from divine revelation through Prophets (May Allah's peace and blessing be upon them). No other science has access to this kind of

knowledge. Therefore, it is necessary for every philosopher, scientist, and enlightened person—rather, it is the only right way for them—to continue their work under the guidance of divine revelation; otherwise, they will encounter only failures in this world as well as in the life hereafter.

No philosopher can deny Revelation and Prophethood

The chain of Prophets (May Allah's peace and blessings be upon them) and divine revelation begins with Hadhrat Adam (May Allah's peace and blessings be upon him) and ends with the Last of the Prophets Hadhrat Muhammad (May Allah's peace and blessings be upon him). This is neither irrational nor impossible nor can any philosopher deny it in this world. Being nothing in comparison to God, if a man can shift his words to a tape with the help of a recording device like a tape-recorder—which is a common observation—and can put his ideas and words clandestinely into another person's mind through Mesmerism, is it not possible for Allah Almighty, the Creator of the universe, to put His words into the heart and mind of a selected Messenger and noble being.? In a scholarly discussion on revelation and Prophethood, my respected teacher Mufti Muhammad Taqi Usmani (May he live long) writes, [31]

> "If you believe that the universe has been created by an Omnipotent *Being* and He alone runs the interconnected and stable system, Who has sent human beings to this world with a special purpose, how is it possible that He left the human beings in the dark and did not tell them why they have been sent to the world; what their duties are; what their final destination will be; and, how they would attain the goal of their life. Can a sound-minded person send his servant on a voyage without telling him the purpose of his journey, neither at the time when he sets off nor sends him a message *en route* explaining his duties and purpose of travelling? If an ordinary person cannot do so, how can it be expected from Allah Almighty whose Perfect Wisdom runs the entire universe? How is it possible that the *Being* who created such a wonderful system of the moon, the sun, the heavens, the earth, the stars, and the planets will not make an arrangement to guide His servants towards the purpose of their life? If one believes in the Perfect Wisdom of Allah Almighty, one will have to accept that He has not left His servants in the dark but has devised a proper system for their guidance. So the name of this proper system of guidance is 'revelation and Prophethood'.
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> "It clearly shows that 'revelation' is not merely a religious belief, but a logical reality whose denial is the denial of Allah's Perfect Wisdom. So far the questions of one's inability to understand the aforesaid methods of revelation is concerned, it is not a scientific reason for the denial of revelation. If the rationale and occurrence of something are proved with irrefutable evidence, it cannot be rejected merely on the grounds that one has not personally observed it. A few decades ago if it were told that man would soon fly in an aeroplane, it might be rejected as a mere fairy tale but would it really mean that the aeroplane really did not exist? Even today, there are not a few persons in the backward areas who are not ready to accept that man has reached the moon but did their denial make the event unreal? If the function of the computer—that it works like the human brain—is explained to a villager, he would doubt the statement but would his doubts make computers really non-existing? If not, then how can revelation be falsified, which has a sound and irrefutable rationale and which has been observed and experienced by one hundred and twenty four thousand most truthful human beings (May Allah's peace and blessings be on them)? What is the logical flaw in the method of revelation? Does Allah Almighty have no power and control over these methods? If, by virtue of his limited mental and intellectual capabilities, a scientist can invent wonderful means of sending messages like the telephone, telegram, tele-printer, radio, and television, does Allah Almighty not have enough power to create stronger and more reliable means of sending His message to His servants? The reality of revelation is that Allah Almighty reveals His Word directly or indirectly to any of His Prophets. So, the question is what is wrong in accepting this fact? We do not want to quote example of human acts and inventions in comparison to divine revelation but, to make the

[31] Hadhrat Mufti Muhammad Taqi Usmani *Uloom-ul-Qur'an* Maktaba Darul Uloom Karachi pp.44-48

point clear, we produce the example of such a human act through which one person controls the other's mind and puts his words and ideas into his mind.

"This process if termed as *Tasaruff-e-Khayali*by the mystics. There are so many instances in the memoirs of mystics that by this thinking process one person overpowers another person's mind and brain in such a way that he can make him speak or do whatever he likes. The materialists denied any such power for some time and, following them, many Muslims also declared it mere tales and fictional stuff until, in the middle of the 18th century, the famous Swiss physicist, Franz Mesmer, was born. He studied the human brain and, in 1775, declared in his thesis that human brain can be manipulated by a magnetic process called *Animal Magnetism*. He did successful experiments while living in France but could not completely satisfy his contemporary world.

"Later, in 1842, James Braid was born in England who once again proved this process on scientific grounds and named it as *Hypnotism*. James Braid's hypnotism has different degrees. Its highest degree is that when the body and organs of the subject become motionless and his external senses are completely suspended. In its moderate degree, the body does not become static. *The World Family Encyclopedia* explains this degree in these words, 'If the degree of hypnotism is slightly moderate, the subject is able to think of different things. For instance, he may believe himself (as dictated by the hypnotist) to be another person and see with his eye of imagination things, which really do not exist there or feel a certain feelings because, in such a state, he is totally subject to the instructions of the hypnotist.'

(*The World Family Encyclopedia* Vol.12 p.3426. 1957)

"After James Braid's research, the materialists, who had earlier denied it, accepted hypnotism and today it is the centre of interest for the Western public. Hundreds of experts earn money through it and *hypnotherapy* is used to cure patients. Thus, that *Tasaruff-e-Kayali*, which Muslim mystics had been mentioning for hundreds of years, became a reality in the form of hypnotism. Now, even the so-called rationalists also accept it who term everything extraordinary in Muslims as 'superstitious' but every discovery of the West as 'scientific'. Anyhow, be it Mesmerism or Hypnotism, the reality is that one person can put his ideas and words into the mind and heart of the other. Now, the question is that God who granted man so much power of thought that he can control another's mind and heart —sometimes for petty purposes and even wantonly—is He not able to control a Messenger's mind and put in it His Word to guide the mankind? O Allah! You are pure. This is a great slander."

Why are the Ignorant away from Religion

When some people discover how rains, storms, hailstorm, and earthquakes happen, they are either shaken up or deny religion all together. They should know that by discovering the composition of a certain thing, its basic means can never be denied. If someone watches a person who is going to be hanged, the apparent means of his death would be the executioner and the rope—and it is a fact too—but the execution is being carried out by a judicial verdict and the verdict is based, in turn, on the proof of a crime which asks for the capital punishment. Similarly, the natural calamities happen by the Will and Order of Allah Almighty either because of human deeds or to shake them up and test their faith by showing them His signs. Anyhow, this objection, which is raised by some individuals, is totally foolish. A person with average intelligence can understand that everything has a different structure and composition. So, the structure and composition of an aeroplane or a train etc., are different and the purposes for which they have been created are also quite different. So, can the purpose and the basic means of a thing be denied just by discovering its composition and structure? Surely, the aim of such doubts and suspicions is nothing but foolishness.

Calling Religious Restriction as Slavery is Foolishness

Looking at religious restrictions (like the restriction on fulfilling sensual desires through unauthorized means, fasting and prayers at their scheduled time etc.) some persons present religion as slavery to the simple-minded folk and try to create hatred in their hearts against religion. Anyhow, every knowledgeable and ignorant person knows that some restrictions, at least, are essential for social and collective life, otherwise there would be neither restrictions on crimes like theft, murder, and traffic violations nor on establishing schools for educating people how to commit theft, abduct children, and commit other crimes. If everybody has the right to live freely, why do governments impose such restrictions? But the reality is that every restriction does not mean 'slavery' nor can it be called so. If a father forbids his son from joining a bad company or holding a burning coal or a sharp knife in his hand, will the child be called as the 'slave' of his father? All these restrictions are for the child's safety and well-being. Contrarily, if the child is not stopped from such dangerous acts in the name of his 'liberty', it will be called madness, or, at least, ignorance than liberty. In the same way, religion ensures man's eternal well-being by preventing him from sinful deeds (like adultery etc.) and asking him to do good deeds (like fasting and prayers etc.). Now is it not madness or ignorance to call it 'slavery'? Rather, those who are deprived of the true guidance of revelation are the so-called 'free' whereas actually they have becomes slaves to the creatures.

The Benefits of Religion and Revelation

Religion and revelation grant real freedom to mankind and make them get rid of the creatures' slavery by teaching them to worship and focus their attention on One God. No doubt, religion is an avoidable need of the mankind. It determines the course of their lives and gives meaning to life and death. It creates courage in man to face hardships by guiding him to the right path. Revelation and Prophethood lead us beyond the realms of the sensory experience and observation where reason and science leave us in the lurch in the dark valleys of ignorance and lack of information. They introduce us to the purposes of man's life and the creation of the universe by shedding all doubts, and enrich man's mind and reason with the treasures of perfect satisfaction. Religion is a psychological need of man and essential for his sound mental and psychological health. It guarantees justice and equality in society because the law of a superhuman *Being* is executed, which is sacred for everyone and is venerated by all and sundry.

Be it the oppressor or the oppressed, the ruler or the ruled, religion rules supreme over all of them. Contemporary man-made laws, not based on religion, are generally enacted for the ruled and the rulers are practically above them. The rulers' conduct is not subject to any rule or law. Thus, the basis of unity is weakened. If a nation is deprived of this wealth, it can not only be enslaved politically but also its separate national entity can be eliminated. Marxist socialism and imperialism are its ample examples. Denial of religion and Prophethood creates such a vacuum in human life which cannot be filled by any philosophy, science or anything else.

The End of those who are Deprived of Religion

This is why, the nations, deprived of divine guidance and religion, suffer from such a spiritual dissatisfaction that they feel eternal disturbance and confusion. In spite of living a sensual and free life full of material luxuries and comforts, they feel so much dissatisfied that everyday hundreds of them commit suicide. More astonishing and shocking is the fact that the under-age youngsters who enjoy all types of worldly comforts commit suicide. The sole reason is that they have totally lost mental and spiritual satisfaction in their lives and have become the slaves of

everything other than One God. Alas! They do not know that real satisfaction and mental and spiritual satisfaction is not possible without Allah's remembrance under the guidance of revelation.

The Views of Some Thinkers and Scientists on Religion

On this, a thinker and scientist of the present era, Lecomte du Nouÿ, writes[32],

"Now it is believed that the dissatisfaction in the present age is exclusively caused due to human reason in the name of 'science', which is still immature, has deprived mankind of all hope and reasonableness. It has eliminated the very concept of religion, which would determine the purpose of life, encourage for struggle and a higher goal than mere materialism for man."

(Lecomte du Nouÿ *Human Destiny* p.13)

He further writes,

"Denying 'choice' in human life, denying moral responsibility and presenting the reality of man as a mere chemical compound like any other living being, have caused death to human ethics and strangulated spiritualism; therefore, the dangerous concept of an 'idle' life has overpowered the minds." Another modern writer says, 'Today, millions of people anxiously search and try to find out but they do not know 'what' they try to discover. Modern education, lack of difference between the right and wrong, dual standards in practical life, experimental psychology, experimental sexology, lack of faith and true belief, increased rate of crimes, plenty of leisure and affluence, and the idea that 'might' is the only criterion for 'right', all these factors have given birth to tendencies for defeat, fraud, immorality, rebellion against society, and escape from life in the present age."

Walter Lippmann[33] writes,

"Never before have we had to rely so completely upon ourselves. No guardian to think for us, no precedent to follow without question, no lawmaker above, only ordinary men set to deal with heart-breaking perplexity. All weakness comes to the surface. We are homeless in a jungle of machines and untamed powers that haunt and lure the imagination. Of course, our culture is confused, our thinking spasmodic, and our emotions out of kilter. No mariner ever enters upon a more uncharted sea than does the average human being born into the twentieth century. Our ancestors thought they knew their way from birth to eternity: we are puzzled about the day after to-morrow.

"What nonsense it is, then, to talk of liberty as if it were a happy-go-lucky breaking of chains. It is with emancipation that real tasks begin, and liberty is a searching challenge, for it takes away the guardianship of the master and the comfort of the priest. The iconoclasts didn't free us. They threw us into the water, and now we have to swim."

Even a staunch atheist like Bertrand Russell[34](1872-1967) had to accept that:

"If, therefore, a scientific civilization is to be a good civilisation it is necessary that increase in knowledge should be accompanied by increase in wisdom. I mean by wisdom a right conception of the ends of life. This is something which science in itself does not provide."

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[32] *Maghribi Taleem Ka Tanqidi Mutala* pp.70-72

[33] The English text is quoted from Walter Lippmann *Drift and Mastery: An Attempt to Diagnose the Current Unrest* Mitchell Kennerley . New York. 1914. pp.196-197

[34] The English text is quoted from Bertrand Russell *Scientific Outlook* George Allen & Unwin Ltd. Third Impression. London. 1954. p.12

The Government of India established a commission for educational reforms in 1948. An excerpt from the commission's report merits attention[35],

> "The purpose of all education, it is admitted by thinkers of East and West, is to provide a coherent picture of the universe and an integrated way of life. We must obtain through it a sense of perspective, a synoptic vision, a samanvaya of the different items of knowledge. Man cannot live by a mass of disconnected information. He has a passion for an ordered intellectual vision of the connections of things. Life is one in all its varied manifestations. We may study the factual relations of the different manifestations but we must have knowledge of life as a whole. It cannot be a collection of distracting scraps but should be a harmony of patterns."

Dr Sarvepalli Radhakrishnan (1888-1975), India's philosopher president said[36],

> "Be sure that the basic need of the world is very vast and deep. This problem cannot be resolved by social, economic, or political changes. Today, spiritual revival and renaissance of faith is urgently needed."

Stalin's daughter Svetlana Alliluyeva who left her country and gave a written statement said,

> "I was educated in communism since my childhood. Like the contemporary generation, I also believed in it but gradually my thoughts changed. Quite a few years back, a series of discussions started in our country and we started arguing about theories. The result was that we were shaken up from what we had been taught. The fact is that religion created a revolution in my thoughts. There was no mention of God in the family where I was brought up, but after growing up, I came to the conclusion that it is not possible to live without God. With this belief, I instantly lost the importance of the major principles of communism, which I earlier had in my mind."

(The daily *Imroz* 3 April, 1967 quoted by *Kayinat Ki Gawahi* p.512)

Why are People Displeased with Religion

The fact is that the spread of secularism and materialism in the world is due to the wrong beliefs and religions of the Jews and the Christians, which finally turn out to be an unsolvable puzzle. These self-created beliefs and religions are labelled and presented to the world as heavenly revealed religions. The result is that, dissatisfied with them, people develop a general hatred for all the heavenly religions and think of God as a material embodiment. This wrong concept, at the very outset, creates doubts in man's mind and throws him into the deep abyss of contempt and disgrace.

The Concocted Beliefs of the Christians

Like the Christians, who declared Hadhrat Isa (Peace be upon him) as God's son and accepted the Doctrine of Trinity by believing God to be a composite of three constituent elements: Father, Son, and the Holy Spirit. The statements of the Christians in interpretation of this belief are so divergent and contradictory that it is difficult to arrive at a single conclusion. Even these interpretations are divergent in determining the constituent elements: Some say, these are the Father, the Son, and the Holy Spirit; others believe that these are the Father, the Son, and the Virgin Mary.

[35] The English text is quoted from Government of India (Ministry of Education) *The Report of the University Education Commission* (December 1948 – August 1949) Vol. 1 p. 30. Web
http://www.teindia.nic.in/Files/Reports/CCR/Report%20of%20the%20University%20Education%20Commission.pdf

[36] *Maghribi Falsaf-e-Taleem Ka Tanqeedi Mutala*

They further differ in the individual status of each of these elements and their relationship to the collective concept of God, which rendered Trinity a mere unrealized dream. Even stranger is that each one of the three is a fully-fledged god but, when put together, they make one God. The question, then, is that if each one of these elements is a fully-fledged God, how do they make one god together? They must be three independent gods. This is the questions which has remained a confusing enigma ever since the beginning of the Christianity. Great Christian thinkers tried to solve this question in new ways and this led to the emergence of divergent sects. For years, discussions continued, but the fact is that no logical answer could be given. The Christians suffer from a great confusion. The reason is that, in the first place, philosophy and reason deny the existence of more than one god as already discussed under the concept of 'monotheism'. In the second place, by believing in Trinity, they can neither keep monotheism intact—which is an agreed upon belief of all the heavenly revealed religions—nor can they withdraw from their Doctrine of Trinity. Thus, the very structure of the entire Christian faith is demolished. When they become totally helpless, they bring the existing gospel for their rescue. But, it is known to the world that the existing Bible is full of alterations and changes. The original Bible was one; now, there are four; and, the Bible of Barnabas is the fifth one. Even the European researchers agree that none of the existing Bibles or their translations is that of Hadhrat Isa (Peace be upon him) and none of them has been proved by any admissible evidence.

Who is the Founder of Christianity?

Rather, right at the outset, Christianity was changed by its notorious enemy St. Paul. The Christian author of *Dairat-ul-Maarif,* Al Bustani, writes that

> "Luke took Christianity from its worst enemy St. Paul and, by adding to it the legality of atonement, carrion, drinking, and pork he made Christianity a collection of bad practices."

(Allama Syed Shams-ul-Haq Afghani *Uloom-ul-Qur'an* Al-Maktabatul Ashrafia p.137)

At the end of introduction to *Izhar-ul-Haq*, my honourable teacher, Hadhrat Maulana Mufti Muhmmad Taqi Usmani (May he live long), writes[37],

> "Now we present some quotes of the Christian scholars so that you may judge that we alone do not consider St. Paul to be the founder of Christianity; rather, the Christian scholars, who studied the Bible impartially, are compelled to agree on the same.

> "1. It is mentioned about St. Paul in *Encyclopaedia Britannica* that although a group of writers—for instance W. Wrede etc.,—do not deny St. Paul in any way, but, while answering this question, they say that St. Paul so much changed Christianity that he became its second founder. In fact, he is the founder of the Catholic Christianity, which is totally different from the Christianity that Christ brought. They say that 'either follow the Christ or St. Paul' as both of them cannot be followed at a time. They assert that Pauline religion not only added some superstitions about sins, atonement, and the eternal existence of the Saviour but also St. Paul's mystical approach towards the Christ, which makes the Christ the source of salvation and atonement, is contradictory to Christ's own teachings which he gave to describe man's true relationship to God.

(*Encyclopaedia Britannica*. p. 395. Vol.17. 'Paul')

[37] *Bible se Qur'an Tak* by Mufti Muhammad Taqi Usmani (Urdu translation and explanation of *Izahar ul Haq*) published by Maktaba Darul Uloom Karachi, Vol. 1 pp. 174-177.

"2. Also, St. Paul's famous biographer, Walther von Loewenich writes,

'Paul de Lagarde says that St. Paul, who was really from the line of Hadhrat Ibrahim (Peace be upon him), and who continued to be a Frisian even after his ideological revolution, did not have any reliable knowledge about the Christ and the *Bible*.

'Therefore, it is not something worth hearing that those who know about history should give importance to the person named Paul. Even today, the Church confronts a lot of difficulties due to its Pauline heritage. Paul introduced the Old Testament in the Church, which destroyed the *Bible* to all possible extent. It was also Paul who imported the concept of Jewish sacrifice and all its essentials. He imposed the Jewish historical theory on us.

'He did all this in the midst of great opposition from the members of the old church, who were, though Jews, but, in the first place, less Jewish in their outlook than Paul; in the second place, at least, they did not declare 'an amended Israelite religion' as the heavenly revealed *Bible*.

"3. After Legarde, Walther von Loewenich says, 'Contemporary opponents of Paul think on the same lines as Legarde mentioned. Even today, people soon stress over the differences that exist between the Christ and Paul. He is considered responsible for changing the original and genuine teachings of the Christ.

(Walther von Loewenich *Paul: His Life and Works* Translated by G.E. Harris, London p.5)

"4. Although Walther von Loewenich himself is an ardent supporter of Paul, he supports these words of Huston Stewart Chamberlain that, 'By splitting Christianity into pieces, he (Paul) separated it from Judaism; so he became the creator of that which is in the name after Christ.'"

(Walther von Loewenich *Paul: His Life and Works* Translated by G.E. Harris, London p.6)

Then my respected teacher finally writes[38],

"In 1953, a book *The Nazarene Gospel Restored* was published in the United States, which is written by Robert Graves and Joshua Podro. The latter is the son of a Christian bishop. In 'introduction' to the book, a detailed criticism on Paul is made and it has been proved that the real apostles of the Christ were unhappy with him. [39]

"Whatever references of the Christian scholars have been quoted here are a handful of samples from a huge collection. If the entire collection is compiled, it would make a voluminous work. The purpose of the few excerpts was to show that even many of the Christian scholars have to admit that the real founder of the existing Christianity had nothing to do with the actual teachings of Hadhrat Isa (May Allah's peace and blessings be upon him). Therefore, it is all the invention of Paul. That is why, the correct name of the religion should not be 'Christianity' but 'Paulinism'."

The Existing Doctrine of Trinity cannot be Proved from the Bible

In spite of all this, the sayings of Hadhrat Isa (May Allah's peace and blessings be upon him) in the existing altered Bibles clearly show that he never made a mention, even for once, as regards the Doctrine of Trinity during his life. On the contrary, he always taught monotheism and never

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[38] *Bible se Qur'an Tak* by Mufti Muhammad Taqi Usmani (Urdu transaltion and explanation of *Izahar ul Haq*) published by Maktaba Darul Uloom Karachi. p. 177.

[39] Robert Graves and Joshua Podro *The Nazarene Gospel Restored*. Cassel. 1953 pp.19-21

declared himself as god descended for the well-being of the mankind. Instead, he always used for himself the title 'the son of Man'. Many references in this regard can be quoted from the Bible. However, a few quotes are given below as a sample[40]:

1. The Gospel of Mark says, "Hearing them reasoning, one of the jurists noticed that he (Christ) gave them a sound reply. He came closer and inquired him, 'Which is the first of the commandments?' The Christ answered that the first commandment is this, "O Israel listen! The Lord our God is one God and love the God your Lord with all your heart, your soul, your reason and your strength.'"

(Mark 12: 28-30)

2. "The Jesus replied him that it is written that you prostrate yourself before the Lord your God alone and worship Him alone."

(Luke 4:8)

3. "How can you enter the true faith if you desire for glory from one another, but do not want the glory from one God."

(John 5:44)

4. "And the real eternal life is that they should recognize you as one and true God and Jesus Christ who you have sent."

(John 17:3)

5. "But only that you should know that the Son of Man has the power to forgive sins (he asked the paralysed) to get up, take his bed and go to his home. The man got up and went home. Seeing this, the people were struck with awe and glorified God who had conferred so much power on man."

(Mathew 9:6-8)

6. "But let me tell you that Elijah has come but they failed to recognise him and did to him whatever they wished. Similarly, the Son of Adam (Man) will also suffer pain at their hands."

(Mathew 17:12)

7. "And while they were kept at Galilee, Jesus told them that the Son of Adam (Man) shall be handed over to the people"

(Mathew 17:22)

8. "Because the Son of Adam came to seek out the lost and save them."

(Luke 19:10)

9. "Look the time has come and the Son of Adam is handed over to the sinners."

(Mathew 26: 45)

In the same way, there are other numerous sayings of the Christ which contain no idea of unification or Trinity nor did the Christ's apostles entertain any such belief. Rather, they also believed the Christ to be a human being and the Messenger of God. Apostle Peter addresses the people of Israel in these words,

[40] In translating these and other verses of the Bible included in the book, great help was taken from online translations of the Bible available at websites like www.biblegateway.com and http://biblehub.com.

"The God of Abraham, Isaac and Jacob, i.e., the God of our forefathers, bestowed grace on His servant Jesus, whom you handed over."

(Acts of the Apostles 3:13)

Once all the apostles supplicated to God Almighty in one voice as,

"Because verily Herod and Pontius Pilate gathered with other people and the people of Israel in this city against your holy servant, Jesus, whom you anointed."

(Acts of the Apostles 4: 27)

Similarly, Apostle Peter addressed the Jews in these words,

"O Israelites, listen! Jesus of Nazareth was a man whose accreditation towards you was proved by the miracles, wonders and signs which God showed among you through him, as you yourself are aware."

(Acts of the Apostles 2: 22)[41]

These excerpts clearly show that for the Apostles, Christ was a man, God's Messenger, and His servant. However, in the Bible, sometimes the word 'Lord' is ascribed to Christ. This word is also used in the meaning of 'teacher' or 'master', which is supported by many passages of the existing Bibles. This is why, none of the Apostles has used the word 'divinity' or 'god's incarnation' for Hadhrat Isa (May Allah's peace and blessing be upon him). It is only St. Paul in whose texts there is a preaching of the 'divinity', 'incarnation', and 'unification'.

The Reasoning of the Christians and its Answer

Notwithstanding the alterations in the existing Bibles, the reasoning of the Christians in favour of Trinity on the basis of the sayings wherein Hadhrat Isa (May Allah's peace and blessing be upon him) has termed Allah Almighty as 'father' and himself as 'son' is baseless. The reason is that the word 'father' and 'son' are used in multiple connotations. Sometimes they mean 'mutual love'; at other occasions they signify 'nearness', 'sympathy', and 'kindness' etc. Some poor nations address their kings and rulers as 'fathers' and they are addressed in return as 'sons'. Does it mean that they are real fathers and sons?

In fact, it is an Israelite idiom. Apart from Jesus, some other human beings have also been called as 'sons of God' at numerous occasions in the Bible. For instance:

1. "When the number of human beings started to increase manifold and their daughter were born, the sons of God saw that the daughters of human beings were beautiful."

(Genesis 6:1-2)

2. When the morning stars would sing together and all the sons of God would shout with full joy."

(Job 38:7)

3. "He will call me, 'You are my father, my God, the Rock of my Salvation', and I shall accredit him as my firstborn and the king of the world.'"

(Psalms 89:26)

4. "Verily, you are our father, although Abraham does not know us, nor does Israel recognize us. You Lord are our father, our redeemer and such is your name from eternity."

(Isaiah 63:16)

[41] Bible Society Pakistan, Anarkali Lahore MG 1979 A.D.

5. “You are our father, O Lord. We are the clay and you are our potter; and, we are the work of your hand.”

(Isaiah 64:8)

6. “I will guide them towards the streams of water on the right path wherein they will not stumble because I am the father of Israel and Ephraim is my firstborn.”

(Jeremiah 31:9)

7. “So you should not be like them because your Father is aware of what you need even before you ask him.”

(Mathew 6:8)

8. “Similarly, your Father in heaven does not want that any of these little ones should perish.”

(Mathew 18:14)

9. “And whenever you stand praying, forgive those against whom you hold something so that your Father in heaven may also forgive your wrong doings.”

(Mark 11:25)

10. “If you love your enemies and do good to them and lend them without losing hope, yours will be a great reward and you will be sons of God because he is kind to the ungrateful and wicked. Be compassionate, just as your Father is compassionate.”

(Luke 6:35-36)

Thus a look at the Bible reveals that many Prophets, and even ordinary human beings, have been called as ‘sons of God’, which shows that it is just an Israelite idiom and expression, which is used to express sympathy and mutually close relationship. Thus to base one’s argument on it is totally void and baseless. Otherwise, there remains no distinction of Christ. Then all human beings are equally ‘sons of God’ as shown in the above-quoted excerpts.

My respected teacher Hadhrat Maulana Muhammad Taqi Usmani (May he live long) writes in the epilogue to *Izhar-ul_Haq*,[42]

> “Now there is a growing feeling in the Christian world that Hadhrat Isa (May Allah’s peace and blessings be upon him) has never called himself ‘god’; rather, it is an invention of the latter period. In this regard, hundreds of Christian scholars can be quoted but we quote just a few excerpts from which one can judge that truth finally shines through irrespective of efforts to bury it under the covers of ‘sacred doctrines’.
>
> “Professor Harnack was a famous thinker at the beginning of the 20th century in Berlin (Germany). Many of his books on Christianity are popular in Europe and the United States. He belongs to the rationalist school and firmly believes in his own understanding of the Christian religion. He delivered some speeches on Christianity during 1899 to 1900 A. D. These speeches were first published under the title *Das Wesen des Christentums* in German which were later published as *What is Christianity?* in English. These lectures gained extraordinary popularity in Germany, England, and the USA and now they have gained such significance that no modern historian of Christianity can ignore them. We reproduce verbatim Harnack’s concept about Hadhrat Isa (May Allah’s peace and blessings be upon him)[43],

[42] *Bible se Qur’an Tak* by Mufti Muhammad Taqi Usmani (Urdu translation and explanation of *Izahar ul Haq*) published by Maktaba Darul Uloom Karachi Vol.1, pp.108-113.

[43] The English text quoted is taken from *What is Christianity* by Adolf Harnack translated into English by Thomas Bailey Saunders and published by G. P. Puntan’s Sons, New York in 1902 (pp. 135– 138).

'Before we examine Jesus' own testimony about himself, two leading points must be established. In the first place, he desired no other belief in his person and no other attachment to it than is contained in the keeping of his commandments. Even in the fourth Gospel, in which Jesus' person often seems to be raised above the contents of the Gospel, the idea is still clearly formulated: "If ye love me, keep my commandments." He must himself have found, during his labours, that some people honoured, nay, even trusted him, without troubling themselves about the contents of his message. It was to them that he addressed the reprimand: "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father."[44]

'To lay down any "doctrine" about his person and his dignity independently of the Gospel was, then, quite outside his sphere of ideas. In the second place, he described the Lord of heaven and earth as his God and his Father; as the Greater, and as Him who is alone good. He is certain that everything which he has and everything which he is to accomplish comes from this Father. He prays to Him; he subjects himself to His will; he struggles hard to find out what it is and to fulfil it. Aim, strength, understanding, the issue, and the hard *must*, all come from the Father. This is what the Gospels say, and it cannot be turned and twisted. This feeling, praying, working, struggling and suffering individual is a man who in the face of his God also associates himself with other men.

'These two facts mark out, as it were, the boundaries of the ground covered by Jesus' testimony of himself. They do not, it is true, give us any positive information as to what he said; but we shall understand what he really meant by his testimony if we look closely at the two descriptions which he gave of himself: the *Son of God* and the *Messiah* (the Son of David; the Son of Man).

'Let us first of all consider the designation, "Son of God." Jesus in one of his discourses made it specially clear why and in what sense he gave himself this name. The saying is to be found in Matthew, and not, as might perhaps have been expected, in John: "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." It is "knowledge of God" that makes the sphere of the Divine Sonship. It is in this knowledge that he came to know the sacred Being who rules heaven and earth as Father, as his Father. The consciousness which he possessed of being the *Son of God* is, therefore, nothing but the practical consequence of knowing God as the Father and as his Father. Rightly understood, the name of Son means nothing but the knowledge of God. Here, however, two observations are to be made: Jesus is convinced that he knows God in a way in which no one ever knew Him before, and he knows that it is his vocation to communicate this knowledge of God to others by word and by deed—and with it the knowledge that men are God's children. In this consciousness he knows himself to be the Son called and instituted of God . . . .'

(*What is Christianity*? Adolf von Harnack.
Translated by Thomas Bailey Saunders. New York. 1912. pp. 128-131)

"After a few pages, he writes[45],

'*The Gospel, as Jesus proclaimed it, has to do with the Father only and not with the Son*. This is no paradox, nor, on the other hand, is it "rationalism," but the simple expression of the actual fact as the evangelists give it.'

(Ibid. p.147)

[44] Mathew 7:21

[45] The English text quoted is taken from *What is Christianity* by Adolf Harnack translated into English by Thomas Bailey Saunders and published by G. P. Puntan's Sons, New York in 1902 (p. 154).

"After a few pages, he writes[46],

'The Gospel puts the living God before us. Here, too, the confession of Him in belief in Him and in the fulfilment of His will is the sole thing to' be confessed; this is what Jesus Christ meant.'

(Ibid. p.151)

"The purpose of quoting these lengthy excerpts of Harnack was to see that whenever the Bible is examined objectively, integrity decides that Hadrat Isa (May Allah's peace and blessings be upon him) has never said anything about him other than that he was a servant of God and His Messenger. None of his sayings in the existing Bible shows that he had been 'God' or any 'constituent' of God. The same is the case with other doctrines of Christianity, which both reason and traditional knowledge reject."

The purpose here is not to compile a book against Christianity[47] but just to tell that the revealed religions have been twisted in many ways by their so-called champions to grind their own axes. Therefore, they could not withstand philosophy, which shook up their followers whose remaining spiritualism and satisfaction was carried away by materialism. It was due to deprivation from this asset that the highly modern sky-reaching world is deprived of peace and satisfaction, and, let alone the elders, even children commit suicide.

Alas! Had these poor fellows only known that although they made different inventions, subdued electricity and space, and made abodes at planets but they would never find the satisfaction of heart—the sole purpose of life—neither in some invention nor in any other worldly thing! Rather, the ocean in which this pearl can be found is only Islam.

[46] The English text quoted is taken from *What is Christianity* by Adolf Harnack translated into English by Thomas Bailey Saunders and published by G. P. Puntan's Sons, New York in 1902 (pp. 158–159).

[47] Further details about the reality of Christianity and alterations in its scriptures can be found in books specially written on the subject, especially *Izhar-ul-Haq*—an unmatched work of Hadhrat Maulana Rahmatullah Kiranwi—which offers a detailed discussion on the self-created doctrines of Christianity. The actual book is in Arabic, which has recently been translated into Urdu by a teacher of Dar-ul-Uloom Karachi, Hadhrat Maulana Akbar Ali Sahib. My respected teacher Maulana Mufti Muhammad Taqi Usmani Sahib has compiled a *Muqaddama* on the same in the light of the contemporary Bible, which has been published in three volumes under the title *Bible se Quran Tak*.

CHAPTER 4

THE TRUTHFULNESS OF ISLAM

The Prophethood of all the earlier Prophets—from Hadhrat Adam (Peace be upon him) to Hadhrat Isa (Peace be upon him) was limited to certain people and certain time. Each one of them would be succeeded by another Prophet who would lead his people towards the true guidance and God' obedience and ask them to abstain from lustful and devilish deeds, impurities and polytheism.

The Finality of Prophethood of Hadhrat Muhammad (May Allah's peace and blessings be upon him)

As any other series or chain has a beginning and an end, the succession of the Prophets finished and stopped at the Last of the Prophets and Messengers, Our Master, Muhammad (May Allah's peace and blessings be upon him), the Messenger of Allah. Allah Almighty has sent him as His Messenger to the entire human beings and jinns till the Day of Judgment.

The Principles of Real Knowledge about Allah, Eternal Bliss and Eternal Misery can be Obtained from Islam only

Real knowledge about Allah Almighty and the knowledge about His *essence* and *attributes*, His obedience and worship, and the principles of eternal bliss and eternal misery can be obtained from the Holy Quran and the teachings of Hadhrat Muhammad (May Allah's peace and blessings be upon him). The people who had been gifted with the early heavenly books so much altered their scriptures that now it is difficult to distinguish truth from falsehood; so much so, that even the true concept of Allah Almighty cannot be found in any of those early religions. Amalgamating all the teachings given in the early books and enriching it with further knowledge and special features, Allah Almighty made the Holy Qur'an a supporter and testifier of the early heavenly books whereby He unveiled the forgery of the *Ahl-e-Kitab* (people of the early heavenly books), threw light on the truth and reality, and clearly mentioned about the alterations made to the early heavenly books by the *Ahl-e-Kitab*.

Allah Almighty Guarantees Qur'an's Protection

Allah Almighty took the responsibility of protecting the Holy Qur'an by declaring,

We, Ourselves, have sent down the Dhikr (the Qur'an), and we are there to protect it. (*Al-Hajr* 9)

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُونَ ۝٩ (الحجر ٩)

because He made Qur'an the last of the revealed books and the Holy Prophet (May Allah's peace and blessings be upon him) the last of the Prophets and Messengers of Allah. Therefore, Qur'an shall remain protected even from the slightest of alterations and changes till the Day of Judgment. No one has the power to change even the smallest part of it. That is why, there is no need of another Prophet or Messenger after the Holy Prophet (May Allah's peace and blessings be upon him).

No other Religion can be a Source of Salvation

Similarly, no other religion can be the source of salvation. If we suppose, for a moment, that the Holy Qur'an did not explain that one's eternal salvation is not possible without a belief in the Prophethood of Our Master Muhammad (May Allah's peace and blessings be upon him)— although

one may follow any other religion with perfect piety, sincerity and devotion—even rationally it is self-evident. The reason is that since the original and basic teachings of all the early heavenly books have been amalgamated in the Holy Qur'an, anyone who denies the Holy Qur'an denies his own scriptures and become a non-believer. In spite of all this, due to His infinite Mercy and Beneficence, Allah Almighty repeatedly addresses with words like:

> Whosoever seeks a faith other than Islam, it will never be accepted from him, and he, in the Hereafter, will be among the losers. (*Ale Imran* 85)
>
> وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ
> وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿۸۵﴾ (اٰل عمران ۸۵)

> (O Prophet Muhammad) Say, "O people, I am a messenger of Allah (sent) to you from the One to whom belongs the kingdom of the heavens and the earth. There is no god but He. He gives life and brings death. So, believe in Allah and His messenger, the Ummiyy (unlettered) prophet, who believes in Allah and in His words, and follows him, so that you may find the right path." (*Al-A'raf* 158)
>
> قُلْ يٰۤاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا
> ۨالَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ
> يُحْيٖ وَيُمِيْتُ ۠ فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ النَّبِيِّ الْاُمِّيِّ
> الَّذِيْ يُؤْمِنُ بِاللّٰهِ وَكَلِمٰتِهٖ وَاتَّبِعُوْهُ لَعَلَّكُمْ
> تَهْتَدُوْنَ ﴿۱۵۸﴾ (الاعراف ۱۵۸)

and declares that there is no eternal salvation in any other religion except by believing in the Prophethood of Muhammad (May Allah's peace and blessings be upon him) and following the teachings of Islam.

The Early Prophets Foretold the Advent of the Holy Prophet (May Allah's peace and blessings be upon him)

Before the Holy Prophet (May Allah's peace and blessings be upon him), many Prophets (Peace be upon them) announced the tidings that finally an exalted Prophet shall come who shall be the last in the chain of Prophets. Fourteen hundred years ago, when the Holy Qur'an was being revealed, there were comparatively lesser alterations made to the *Torah* and the *Injil*. The name of Muhammad (May Allah's peace and blessings be upon him) was explicitly mentioned in these scriptures, otherwise Qur'an would not declare that:

> (Remember) when Isa, son of Maryam, said, "O children of Isra'il, I am a messenger of Allah sent towards you, confirming the Torah that is (sent down) before me, and giving you the good news of a messenger who will come after me, whose name will be Ahmed." But when he came to them with manifest signs, they said, "This is a clear magic." (*Al-Saff* 6)
>
> وَاِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْۤ اِسْرَآءِيْلَ اِنِّيْ
> رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ
> التَّوْرٰىةِ وَمُبَشِّرًا بِرَسُوْلٍ يَّاْتِيْ مِنْۢ بَعْدِي اسْمُهٗۤ
> اَحْمَدُ ۭ فَلَمَّا جَآءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ
> مُّبِيْنٌ ﴿۶﴾ (الصف ۶)

The reason is that had this declaration been against reality, the Jews and Christians of that age would have a strong point to argue against Islam. They could have easily falsified the Holy Qur'an by claiming that there was no mention of Muhammad or Ahmad (May Allah's peace and blessings be upon him) in the scriptures. However, the inability of the Jews and the Christians to make any such declaration against the Holy Qur'an and falsify the Qura'nic claim is a clear evidence

that there was explicit mention of the name, characteristics and signs of the Holy Prophet (May Allah's peace and blessings be upon him) in the *Torah* and the *Injil*.

Ahl-e-Kitab **used to Embrace Islam by Seeing the Signs of the Prophet (May Allah's peace and blessings be upon him)**

Numerous instances can be quoted where many of the *Ahl-e-Kitab* embraced Islam as soon as they read the *Torah* and the *Injil*. However, for the sake of brevity, only a few are mentioned below:[48]

> "Hadhrat Ali says that the Holy Prophet owed some money to a Jew. The Jew asked for the payment but the Prophet (May Allah's peace and blessings be upon him) replied that he did not have money to pay back his debt and asked for some more time. The Jew asked harshly and said that he would not let the Prophet (May Allah's peace and blessings be upon him) go until he paid the debt. The Prophet (May Allah's peace and blessings be upon him) sat there and offered the Zuhr, Asr, Maghrib, Isha, and the next morning Fajr prayers at the same place. The Prophet's Companions (May Allah be pleased with them) were being annoyed over what was happening and tried to admonish and pressurise the Jew to let the Prophet (May Allah's peace and blessings be upon him) go. The Prophet (May Allah's peace and blessings be upon him) had some idea of the situation and asked his companions what they had been doing. They replied that how could they tolerate to see him in the custody of a Jew. The Prophet (May Allah's peace and blessings be upon him) replied, "My Lord has forbidden me to do wrong to anyone under the covenant."
>
> 'The Jew had been listening to and watching whatever was happening. The next morning, he came to the Prophet (May Allah's peace and blessings be upon him) and declared:
>
> I bear witness that there is none worthy to be worshipped except Allah Almighty and I bear witness that Muhammad is His servant and Messenger.
>
> اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّااللّٰهُ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ
>
> "After embracing Islam in this way, the Jew said to the Prophet (May Allah's peace and blessings be upon him) that he had given half of his wealth as charity in Allah's path and that whatever he had done was just to test the truth of the Prophet's qualities mentioned in the *Torah*. He said that he had read these words in the *Torah* about the Prophet (May Allah's peace and blessings be upon him), 'Muhammad the son of Abdullah. He will be born in Mecca and will migrate to Medina. Syria will be his country. He shall neither have a harsh temperament nor will speak harshly. He shall not make a noise in market places and shall keep away from immodesty.' The Jew continued that he had tested and found all these qualities in the Holy Prophet (May Allah's peace and blessings be upon him) and that is why he bore witness that 'there is no one worthy to be worshipped except Allah and you are the Messenger of Allah' and offered half of his wealth to the Prophet (May Allah's peace and blessings be upon him) to spend the way he pleased. The Jew was an affluent person and half of his wealth was quite a handsome amount. It has been reported by *Tafseer-e-Mazhari* on the authority of *Dalail-ul-Nubuwwah* by Imam Behaqi.
>
> "Imam Baghawai reported on authority of Ka'ab Ahbar (may Allah have mercy on him) that he said that the following is written in the *Torah* about the Holy Prophet (May Allah's peace and blessings be upon him), 'Muhammad is Allah's Messenger and chosen servant. He is neither harsh tempered nor speaks disagreeably. He does not make a noise in the bazars. He does not return ill when he is ill-treated but forgives and overlooks. He will be born in Mecca and will migrate to Madina. His country will be Syria and his people will be *Hammadeen* i.e., they shall praise Allah and pay Him gratitude whether in comfort or in distress. They will utter *Takbir* (glorify Allah) while ascending and shall

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48 Mufti Muhammad Shafi (RA) *Ma'arif-ul-Qur'an* Idart-ul-Ma'arif (Karachi) Vol.4 p.80

watch the shadows to determine time and offer prayers at the right time. They shall wear a sheet of cloth round their waist and keep their hands and feet clean with ablution. The one among them calling for prayers shall raise his voice in the air. In battles they will make rows as they line up in the prayers. At night their recitation and *Dhikr* (Allah's remembrance) shall reverberate as humming of the bees.' (*Tafseer-e-Mazhari*)

"Ibn-e-Saad and Ibn-e-Asaakar have narrated on the authority of Sahl Maula Khuthaimah that Sahl said that he had himself read the following characteristics of Muhammad (May Allah's peace and blessings be upon him) in the *Injil*, 'He shall neither be short nor too tall. He will be fair-complexioned having too locks of hair. He shall bear a 'Seal of Prophethood' between his shoulders. He will not accept charity. He will mount donkey and camel and will milk goat with his own hands. He will use patched shirt—and the one who does so is not an arrogant. He shall be from the line of Hadhrat Ismail (Peace be upon him). His name shall be Ahmad.'

"A great scholar of the early heavenly books, Hadhrat Wahab ibn Munabbih (May Allah have mercy on him) has been reported by Baihaqi in *Dalai-ul-Nubuwwah* as, 'Allah Almighty revealed to Hadhrat Dawud (Peace be upon him) in the Zabur, 'O Dawud! A Prophet shall come after you whose name shall be Ahmad. I shall never be displeased with him nor shall he ever disobey Me. I have forgiven all his errors. Upon his people, I have enjoined all the optional and obligatory deeds, which I had enjoined on the early Prophets. They shall come to Me on the Day of Judgment with a light like the light of the early Prophets. O Dawud! I have favoured them with excellence over the people of the other Prophets. I have granted them six special favours which I did not grant to the early people. They shall not be punished for inadvertent omissions. I shall forgive their unintentional sins when they will ask Me forgiveness. If they spend their wealth willingly in Allah's way, I shall return them manifold in this life. When some distress befalls them, if they say إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْن (We are for Allah and to Him shall we return), I shall change their distress into blessing, mercy and a source of guidance to the Heaven. I shall accept their supplication by giving them what they ask for, and sometimes, storing their invocation as a means of their reward on the Day of Judgment. (*Rooh-ul-Ma'ani*)'"

The Contemporary *Torah* and *Injil* Contain Words that Indicate the Name of the Holy Prophet (May Allah's peace and blessings be upon him)

When this is an established fact that fourteen hundred years ago *Ahl-e-Kitab* had altered so much content of the *Torah* and the *Injil*, what would be the state of alterations made to these books from that time to the present day! Even then, the books of the early Prophets contain certain words which clearly indicate the characteristics and signs of the Prophet (May Allah's peace and blessings be upon him)

Prediction in the Book of Deuteronomy (the Torah) about the Prophet (May Allah's peace and blessings be upon him)

It is given in the existing Book of Deuteronomy in the Bible that:

1. "The Lord your God shall raise up for you from amongst you i.e., from among your brothers, a Prophet like me; so, listen to him."[49]

[49] Deuteronomy 18:15 published by Pakistan Bible Society Anarkali, Lahore GM 1979 A.D.

In the same Chapter, in Verse No 17, it is written,

2. "And the Lord said to me that whatever they say is right. I shall raise up for them from among their brothers a Prophet and shall put my words in his mouth. Whatever I order him, he shall tell them; and, whoever does not hearken to the words that he speaks in my name, I shall hold him accountable."[50]

At the end of Deuteronomy, it is mentioned:

> "And since that time till now, no prophet has risen in the people of Israel like Moses with whom God talked face to face."[51]

The Testimony of Peter—Christ's Famous Apostle

Peter, the famous Apostle of Hadhrat Isa (May Allah's peace and blessings be upon him) himself bears testimony to the fact that there had been no Prophet between Hadhrat Musa (May Allah's peace and blessings be upon him) and Hadhrat Isa (May Allah's peace and blessings be upon him),

> "'So repent and have recourse so that your sins may be erased and so the refreshing days may come from the Lord; and that He may send the Messiah, that is, Jesus, appointed for you. It is necessary that he must stay in the heaven till all is not restored which God has mentioned through his Prophets who came to the world in earlier times. So Moses said, 'God shall raise a prophet like me from among your brothers, so you must listen to whatever he says. It shall happen that whosoever shall not listen to him shall be taken out and struck off from among his followers.'" [52]

It has clearly been stated in these words that the promised Prophet shall not be from the Israelites but from their brothers {(i.e., Ismailites, who are their brothers and relatives because they come from the line of Hadhrat Ibrahim (May Allah's peace and blessings be upon him)}. The words 'from amongst you' in Deuteronomy (18:15) is an addition as proved from the latter references. Had it been a Prophet from amongst the Israelites, a more suitable expression would have been 'for you from among you shall I raise up a Prophet'. Not only this, each part of these words specifically refers the Holy Prophet (May Allah's peace and blessings be upon him). There is no heavenly book, except the Holy Qur'an, which has been revealed in the very same words and meanings. The Holy Prophet (May Allah's peace and blessings be upon him) was unlettered and did not receive Allah's written words unlike Hadhrat Musa (Peace be upon him). Rather, the words were put in the mouth of the Holy Prophet (May Allah's peace and blessings be upon him) who compiled these words in the form of the Holy Qur'an for us. So it was the Holy Prophet (May Allah's peace and blessings be upon him) alone through whom we have received the Word of Allah Almighty in the very words and meanings:

It is but revelation revealed (to him). (*Al-Najm* 4)	إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾ (النجم ٤)

The Holy Prophet (May Allah's peace and blessings be upon him) resembled Hadhrat Musa (Peace be upon him) in many ways: both were married; both of them migrated; both launched *Jihad* (holy war); both had their own *Shari'ah* (complete code of law) etc. In short, they had similarities in many ways. Moreover, the Holy Prophet (May Allah's peace and blessings be upon him) was sent

[50] Deuteronomy 18: 17–19

[51] Deuteronomy 34:10

[52] Acts of the Apostles 3: 19–23

before the Second Coming of Hadhra Isa (Peace be upon him) because it was necessary that Hadhrat Isa (Peace be upon him) remain in the heaven until everything is restored. So, it was the Holy Prophet (May Allah's peace and blessings be upon him) who eliminated idol-worshipping, Trinity, and *Shirk* (holding partners to Allah; polytheism).

Now, Hadhrat Isa (Peace be upon him) is awaited. After the Second Coming, he shall follow the *Shari'ah* of the Holy Prophet Muhammad (May Allah's peace and blessings be upon him). His signs are so explicitly secured by the Muslims that there is no chance for any impostor to make a false claim to be him.

The Second Prediction of the Torah

In Deuteronomy, it is written that:

> "'And this is the blessing which the Man of God, Moses, invoked on the people of Israel before he passed away. And he said, 'The God came from Sinai and appeared on them from Seir. He appeared from the Mountain of Faran with lakhs of holy ones and he held lighting *Shari'ah*.'"
>
> (Deuteronomy 33:1–2)

In Genesis, it is said

> "'And God heard that child and God's angel called Hagar from the heaven saying, 'O Hagar what has happened to you? Don't be afraid because God has heard the child where he lies. Get up and lift the child and give him support with your hand as I will make him a great nation.' Then God opened her eyes and she saw a well and she went to fill her skin and gave the child a drink.'"
>
> (Genesis 21: 17–19)

The name of Makkah Mukarramah is "Faran" in all the books of the *Bible*. Hadhrat Ibrahim and Hadrat Isamil (May Allah's peace and blessings be upon them) built a mosque in the same valley where Hadhrat Isamil lived. The popular name of the mosque is *Masjid-al-Haraam*. The word "Sinai" means Hadhrat Musa (Peace be upon him) and "appeared on them from Seir" means Hadrat Isa (Peace be upon him). The rest is a prediction about Hadrat Muhammad (May Allah's peace and blessings be upon him) who came from the Mountain of Faran (Makkah Mukarramah) with ten thousand companions having a luminous heavenly *Shair'ah*. With us, the 1979 GM New Edition of the *Bible* has the words 'lakhs of holy ones'. However, the earlier versions have the word, 'ten thousand holy ones' instead of 'lakhs of holy ones'. Therefore, Hadhrat Qazi Suleman Mansurpuri Sahib has quoted 'ten thousand' in his book *Rahmatal-lil-A'lameen*. Similarly, Hadhrat Syed Sulaiman Nadvi (may Allah have mercy on him) has quoted 'ten thousand' *in Seerat-un-Nabi* from the English translation of King James's version of the Bible published in 1958. In the same way, the edition published by the Bible Society of Pakistan in 1895 and the English edition of the Holy Bible also have the word 'ten thousand' instead of 'lakhs'.

It is a proven fact that priests alter or even cross out words altogether if they find that Muslims can base a claim on them or can quote them as evidence in their favour. Therefore, when they saw that at the conquest of Makkah, the Holy Prophet (May Allah's peace and blessings be upon him) was accompanied by ten thousand companions, they substituted the word 'ten thousand' with 'lakhs'.

The Testimony of Hadhrat Suleman (May Allah's peace and blessings be upon him)

In the Song of Solomon given in the version of the *Bible* (edition 1979 GM by Bible Society, Lahore) available to me[53], Hadhrat Suleman (Peace be upon him) points out to this effect and says,

> "My beloved is fair and ruddy and he is prominent among ten thousand. His head is like the fine gold and his hair is curly and black like a raven."[54]

The Holy Prophet (May Allah's peace and blessings be upon him) was fair-and-ruddy complexioned. His hair was curly. However, the word 'ten thousand' has been changed into 'lakhs' in the Book of Genesis.

The Prediction of Hadhrat Ashiya (May Allah's peace and blessings be upon him)

While announcing the tidings of the Holy Prophet (May Allah's peace and blessings be upon him), Hadhrat Ashiya (Peace be upon him) says,

> "**The burden of Prophethood upon Arabia:** O you caravans of Dedanites, you shall camp at night in the forest of Arabia. They brought water for the thirsty. With breads, Tema's occupants went out to meet those who had fled. Since, they have fled from the drawn swords, bent bows and the intensity of war. Because the Lord had said to me that within one year of a hireling, all the splendour of Kedar shall fail. And the residue of the archers, the brave ones of Kedar, shall be few because the Lord God of Israel has said so." [55]

Further Hadhrat Ashiya (Peace be upon him) is addressed in these words,

> "Look at my servant, whom I support—my chosen one—with whom I feel pleased and upon whom have I put my spirit. He shall establish justice in nations. He shall neither cry, nor make a noise, nor shall he be heard in bazars. He shall not break a crushed reed nor put out a smoking wick. He shall dispense judgment with true justice. He shall not fail nor lose heart till he establishes justice on the earth. The islands shall wait for his *Shari'ah*. God the Lord said thus, He who created the heavens and spread them out; He that stretched forth the earth and all that emerges out of it; He that gives breath to its inhabitants and gives spirit to them that walk over it: I the Lord have called you with truthfulness; I alone will hold your hand and protect you and grant you for the covenant of the people and for the enlightenment of nations, to open the eyes of the blinds and take out the prisoners from the prison, and those that sit in the darkness out of the prison house. I am the Lord i.e. it is my name. I will not allow my glory for anyone else nor my praise for graven images. Look, the former things have passed out and I declare new things: before they happen, I tell you of them. O you that go down the sea that live in it! O the islands and its dwellers! Sing a new song unto the Lord and praise him from one end of the earth to the other. Let the wilderness, the cities thereof, and the villages of Kedar sing and shout from the top of the mountains. Let them give glory unto the world and declare his praise in the islands. The Lord shall go forth as a brave man and show his honour as a man of war. He shall cry, roar; he shall prevail against his enemies." [56]

Dedan and Sheba both were the sons of Abraham's grandson Jokshan, the son of Abraham's third wife Keturah. (See Genesis 35: 1-4)

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[53] The compiler of the Urdu original *Dahriyyat Se Islam Tak*

[54] Song of Solomon 5:10-11

[55] Isaiah 21: 13-17

[56] Isaiah 42:1-13

Dedan's and Sheba's children settled in Yemen. At the coming of *Sail-e-Irum*, these tribes scattered. The tribes of *Aus* and *Khazraj*—the *Ansaars*[57](the helpers)—belong to them. Tema is the eighth son of Hadhrat Ismail (Peace be upon him) whose children settled in the far end of Madina. Kedar is also the son of Hadhrat Ismail (Peace be upon him)[58].

Quraish belong to his line. The word 'Sela' in the early scriptures means 'Madina' because 'Sela' is Madina's famous mountain and the house of Ka'ab bin Maalik, a companion of the Prophet, was near this mountain.

Each of the above-quoted words spoken by Hadhrat Ashiya {Isaiah (Peace be upon him)} perfectly signify the Companions of the Holy Prophet (May Allah's peace and blessings be upon him). The companions migrated to Madina and settled there to avoid their persecutions at the hands of Quraish. The people of Madina helped them with water, food, wealth, and all they needed. After one year of the migration, the Battle of Badr took place. Many of the great Quraishite warriors like Abu Jahl etc. were killed in this war, which failed their glory. The Prophet (May Allah's peace and blessings be upon him) stood like a firm rock against the odds and did not lose heart. The Prophet (May Allah's peace and blessings be upon him) fought against the idol-worshippers and, before his death, cleared the Arabian peninsula from them. He launched *Jihad* (holy war) against Allah's enemies and after defeating them, established justice. Allah Almighty himself proclaimed the security and protection of the Holy Prophet (May Allah's peace and blessings be upon him).

Allah shall protect you from the people. (*Al-Maida* 67) وَاللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ط (المائدة ٦٧)

Thenceforth, no one dared to kill the Holy Prophet (May Allah's peace and blessings be upon him). Therefore, even after fighting such intensive battles, the Holy Prophet (May Allah's peace and blessings be upon him) died on his bed. On the arrival of the Holy Prophet (May Allah's peace and blessings be upon him) to Madina, little girls chanted,

Thus the white moon on us brightly shone,
From the Valley of Wada, fully grown.
طَلَعَ الْبَدْرُ عَلَيْنَا مِنْ ثَنِيَّاتِ الْوَدَاعِ

For us gratitude became an obligation,
Till one summons to Allah in invitation.
وَجَبَ الشُّكْرُ عَلَيْنَا مَا دَعَا لِلّٰهِ دَاعٍ

O you sent amongst us for our guidance!
You've brought with you the order for abidance.
اَيُّهَا الْمَبْعُوْثُ فِيْنَا جِئْتَ بِالْاَمْرِ الْمُطَاعِ

The Holy Prophet (May Allah's peace and blessings be upon him) with his companions during *Hajjat-ul-Wada* (The Farewell Pilgrimage) glorified Allah by saying لَبَّيْكَ اَللّٰهُمَّ لَبَّيْكَ and millions of Muslims still do the same during Hajj while passing over the mountain tops.

Thus, each word of the aforesaid predictions perfectly signify the Holy Prophet (May Allah's peace and blessings be upon him), his Companions and his people.

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57 The early Muslims at Madina who helped the Prophet Muhammad (May Allah's peace and blessings be upon him) and his Companion who migrated with him from Makkah to Madina.

58 Genesis 25:13

The Song of Solomon Contains the Name of the Holy Prophet (May Allah's peace and blessings be upon him)

By quoting the following words of the *Song of Solomon* from the existing *Bible*, "Yes, he is altogether lovely, O daughters of Jerusalem! This is my beloved and this is my dear."[59], Hadhrat Syed Suleman Nadvi (May Allah have mercy on him) writes in his book, *Rahmatal-lil-A'lameen,*

> "The words in Hebrew are خلّومحـــدیم زہ دودی وزہ رعی بلوشـــــ یروشلا میم which means, ' He is truly Muhammad (May Allah's peace and blessings be upon him), my *Khaleel* (intimate friend), my *Habeeb* (dearly loved one)."

The priests agree that in *Song of Solomon* the temple has sung a song in the love of a promised noble being. Even then the priests think that it is about Hadhrat Isa (Peace be upon him). However, once the author of the song {(i.e. Hadhrat Suleman (Peace be upon him)} himself has mentioned the name 'Muhammad' (May Allah's peace and blessings be upon him) there is no room left for any doubt or suspicion. Moreover, it is further supported by the fact that it is all done to the Holy Prophet (May Allah's peace and blessings be upon him) as the following words of Hadhrat Suleman (Peace be upon him) have already been quoted from the Song of Solomon.

> "My beloved is fair and ruddy complexioned and prominent among the ten thousand."

It was none but the Holy Prophet (May Allah's peace and blessings be upon him) who was distinguished among the ten thousand companions at the Fall of Makkah, which explicitly shows that these verses have been sung in the love of the Prophet (May Allah's peace and blessings be upon him) and not in the love of anyone else.

Predictions about the Holy Prophet (May Allah's peace and blessings be upon him) in John

There are still a large number of such tidings in the *Torah*, which clearly signify the Holy Prophet (May Allah's peace and blessings be upon him). Therefore, even in the time of Hadhrat Yahya (John), people were looking for a popular, famous, and great Prophet other than Hadhrat Isa (Peace be upon him). The *Gospel of John* says,

> This is the evidence of John, when foretellers and Levites from Jerusalem were sent by the Jews to inquire him, "Who are you?" he admitted, and did not deny, but admitted, "I am not the Christ." Then they asked him, "Who are you then? Are you Elijah?" He replied, "No, I am not." Then they asked him, "Are you that prophet?" He said, "No." So, they asked him, "Who are you then, so that we may provide a reply to those who sent us? What do you say of yourself?" He answered, "As the Prophet Isaiah said, I am the voice of the one crying in a wilderness that 'make straight the way of the Lord.'" Those who were sent were from the Pharisees who inquired him, "If you are not the Christ, nor Elijah, nor the prophet, why then do you baptize?"
>
> (John 1:19–25)

In the same *Gospel of John*, the following is stated after the Christ's address,

> "So, hearing these words, some from the crowd said, "Verily, this is the prophet." Others said, "He is the Messiah."
>
> (John 7: 40)

[59] Song of Solomon 5:16

These words clearly indicate that Our Master Hadhrat Muhammad (May Allah's peace and blessings be upon him) was so popular and well-known among them that there was no need to mention him by name; rather, his greatness and high status was so popular that the word 'Prophet' was sufficient to refer to him. Moreover, it also becomes clear that the people had earnestly been waiting for a Messenger of God other than the Christ and that the Christ told the signs of the Prophet to the people, and even clearly mentioned the name of this great Prophet that was to come. Although a lot of alternations, deletions and additions have been made to the Bible, which have totally changed it, yet the *New Testament* contains such words which clearly signify none except the Holy Prophet (May Allah's peace and blessings be upon him). Hadhrat Isa (May Allah's peace and blessings be upon him) says[60],

> "But let me tell you the truth that my leaving is of advantage for you for, if I do not leave, that Helper will not come to you but if I will leave, I will send him to you; and, when he will come he will declare the world guilty in matters of righteousness and judgment."

After three verses, it is written,

> "I have so many other things to tell you but now you cannot endure them. Nonetheless, when he, that is the Spirit of the Truth shall come, he will lead you towards all truth since he will not utter anything out of his own authority but will say whatever he hears and will tell you of the things that are to yet to happen. He will manifest my glory."

(John 16: 12–14)

By thinking over these words, it becomes evident that Hadhrat Isa (Peace be upon him) gives complete details while announcing the coming of the Holy Prophet (May Allah's peace and blessings be upon him). Although the priests have made full efforts to change the meaning by adding the words "the Spirit of Truth", but just a cursory view is enough to understand that the prediction does not signify of 'spirit' but a particular great personality who is Our Master, Muhammad (May Allah's peace and blessings be upon him), the Messenger of Allah Almighty. It was the Holy Prophet (May Allah's peace and blessings be upon him) who did not say anything of his own but spoke whatever was revealed to him.

He does not speak out of (his own) desire. It is but revelation revealed (to him). (*Al-Najm* 3-4)

وَمَا يَنْطِقُ عَنِ الْهَوٰى ۝ اِنْ هُوَ اِلَّا وَحْيٌ يُّوْحٰى ۝ (النجم ۳-۴)

Besides, he mentioned so many things, which the early Prophets did not tell. It was also the Holy Prophet (May Allah's peace and blessings be upon him) about whose glory and greatness Hadhrat Isa (May Allah's peace and blessings be upon him) told his disciples:

> "After this, I will not mention more to you because the Chief of the world is about to arrive and there is nothing of him in me."

(John 14: 30)

And, Hadhrat Isa (May Allah's peace and blessings be upon him) was the Chief of the Israelites only. As, he says in a reply to a question:

> "I have not been sent to anyone except the lost sheep of Israel's house."

(Mathew 15: 24)

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[60] John 16: 7–8

No doubt, it was Muhammad (May Allah's peace and blessings be upon him), the Messenger of Allah, who bore a testimony that Hadhrat Isa (May Allah's peace and blessings be upon him) is a true Prophet of Allah Almighty who did not make a claim to be a god. Similarly, the Holy Qur'an declared to the whole world the innocence of Hadhrat Maryam (Peace be on her), the mother of Hadhrat Isa (Peace be upon him), and cleared both of them (the mother and the son) of many false accusations on different occasions. In the same way, it was only the Holy Prophet (May Allah's peace and blessings be upon him) who blamed the whole world, especially the Jews, and severely criticized them for not believing in Hadhrat Isa (Peace be upon him). As a result, many of the Jews did not embrace Islam.

Many Jews came to the Prophet (May Allah's peace and blessings be upon him) and insisted that they were ready to enter Islam but they would not accept Hadhrat Isa (Peace be upon him) as a true Prophet. However, the Prophet (May Allah's peace and blessings be upon him) replied that whosoever would not believe in Hadhrat Isa (Peace be upon him), he would not believe in him as well. Therefore, today every Muslim wholeheartedly recognizes the greatness and nobility of Hadhrat Isa (Peace be upon him) and all the early Prophets (May Allah's peace and blessings be upon them) and believes in them. Except Islam, the Christians had neither any witness in their support in the past nor do they have one at present to bear witness to the Prophethood of Hadhrat Isa (Peace be upon him) except the Holy Qur'an and the Muslims.

The word 'Paraclete' in the Bible Published in 150 Years Ago

Instead of the word 'the Helper', there is the word 'Paraclete' in the Bible published one hundred and fifty years ago. As Hadhrat Sheikh Abu Muhammad Abdul Haq Haqqani (May Allah's mercy be on him) quotes from the *Gospel of John* translated into Arabic and published from London,

> "It is beneficial for you that I depart because if I do not depart, the Paraclete will not come to you."[61]

Then he explains the word 'Paraclete' and writes,

> "Hadhrat Isa (Peace be upon him) spoke in Hebrew and he clearly used the word 'Ahmad' in Hebrew. The *Ahl-e-Kitab* (People of the Book) have a habit that whenever they translate a scripture, they translate the names mentioned therein as well. There are so many instances of this. When the *Gospel of John* was translated into Greek, the word 'Ahmad' was also translated as 'Periklytos', which means 'Ahmad' i.e., 'the extremely praised one' or 'the extremely praising one'. When the Greek 'Periklytos' was translated into Arabic, it became Arabised as *Faraqleet*.

The Name of the Holy Prophet (May Allah's peace and blessings be upon him) Still Exists in Few Hebrew Copies of the Bible

After lengthy discussions on the word, he writes at the end,

> "Apart from this, there is another evidence, that is, some of the Hebrew copies still contain the name of the Prophet (May Allah's peace and blessings be upon him). See the following excerpt from Padri Parakharaast Sahib[62], دباحمده خنل ہگویئم
>
> *(Himayat-e-Islam* pp. 81, 84 Published in Barili 1873)

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[61] John 16: 7

[62] '*Tafseer-e-Haqqani* Vol.7 pp. 105-110, Maktaba-e-Azizia 13 Urdu Bazar, Lahore.

The Dishonesty of *Ahl-e-Kitab*

So, this is the dishonesty of the priests. How can they be trusted then! Since the time when the book printing was invented till the present day, if you see the translation of the *Bible* in different languages or even its different editions in the same language, you will clearly discover the dishonesty of these people: They bring about alterations in every new edition. Earlier, the word, 'Paraclete' was written in the *Bible*. When the priests saw that the Muslims quoted it as a testimony, they removed the word from the existing Bibles. Nevertheless, in spite of whatever they did, there are still numerous words existing in the *Torah* and the *Injil*, which clearly signify none except the Holy Prophet (May Allah's peace and blessings be upon him).

The Revelation of Apostle John about the Holy Prophet (May Allah's peace and blessings be upon him)

After the ascension of Hadhrat Isa (Peace be upon him) to the heaven, the revelation of Apostle John revealed things that would happen later. The fourteenth chapter of the Revelation says[63]

> "Then I looked and saw, on Mount Zion, the Lamb standing along with 144,000 persons who carried on their foreheads his name and the name of his father. And I heard a sound from the heaven like that of rushing water or a loud rumble of thunder. The sound that I heard resembled the sound of harpists playing the harp. As if they sang a new song before the throne, the four animate creatures and the elders. Non but those 144,000 persons redeemed from the world could learn the song. They are such who did not pollute themselves with women, but remained virgin. They are the ones who follow the Lamb wherever he goes. They have been bought from among the mankind as the first ones for God and the Lamb. No lie ever came out of their mouths and they are blameless. Then I beheld another flying angel in the middle of the air who carried an eternal tiding for every nation, every tribe, every language, and every people. He said loudly, "Fear God and glorify Him for the hour of His judgment has reached; and, worship him alone who has created the heaven, the earth, the oceans, and the fountains of waters."

This is the prediction made by Apostle John about the *Hajj* (pilgrimage) by the Holy Prophet (May Allah's peace and blessings be upon him). Because, 'Lamb', in revelation, symbolizes the holiest creature which is highest in status next to Allah Almighty. The mountain Zion symbolizes a holy mountain. Therefore, 'Lamb' here means the Holy Prophet Muhammad (May Allah's peace and blessings be upon him) and 'Zion' means the Plain of Arafat. The Holy Prophet (May Allah's peace and blessings be upon him) was accompanied by 144,000 Companions who had clear signs of obedience to Allah and His Messenger on their foreheads. Besides other signs, the Holy Qur'an has the following as a sign of the Companions of the Holy Prophet,

Their distinguishing feature is on their faces from the effect of Sajdah (prostration). (*Al-Fath* 29)	سِيۡمَاهُمۡ فِىۡ وُجُوۡهِهِمۡ مِّنۡ اَثَرِ السُّجُوۡدِ ؕ (الفتح ۲۹)

And they were the Companions of the Holy Prophet (May Allah's peace and blessings be upon him) whose *Tasbeeh* [64], *Tahmeed* [65], and *Tahleel* [66] reverberated in the Plain of Arafat and its

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[63] Revelation 14: 1–7

[64] Glorification of Allah Almighty by saying سُبۡحَانَ اللّٰهِ

[65] Praising Allah Almighty by saying اَلۡحَمۡدُ لِلّٰهِ

surrounding mountains. The 144,000 Companions also had the honour to listen to the sermon of the Holy Prophet (May Allah's peace and blessings be upon him). It was the Companions whom Allah Almighty had 'purchased' in return of the Paradise. They were the ones who 'followed' the footsteps of the Holy Prophet (May Allah's peace and blessings be upon him) and abstained from falsehood. Similarly, the Companions had all the characteristics, which have been mentioned here, some of which have been mentioned in the Holy Qur'an. The 'eternal tiding' is the Holy Qur'an which is preserved in the hearts and cannot be snatched, burnt, stolen, nor altered; which is preserved in the original form even after fourteen hundred years and which will eternally remain so because Allah Almighty has undertaken the responsibility to protect it. The Holy Qur'an is not limited to any age, tribe, or people, but is a guide for the entire human beings and jinns of the whole world till the Day of Judgment. Moreover, Allah Almighty declared the glad tidings of completions of *Din* (Islam) on the same day (i.e. *Hajjat-ul-Wada* or the Farewell Pilgrimage) in Arafat and said,

> Today, I have perfected your religion for you, and have completed My blessing upon you, and chosen Islam as Din (religion and a way of life) for you. (*Al-Maida* 3)
>
> اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ وَ رَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا (المائدۃ ۳)

Allah Almighty pronounced the glad tidings to the blessed folk (Muslims) that Islam is a great bliss which had been granted unto them; and, this *Din* is complete and perfect in all respects. Neither shall it be followed by another *Din* nor shall there be any addition or deletion to it.

Similarly, in other revelations given in the *Book of Revelations*, there are still certain words which clearly refer to the Holy Prophet (May Allah's peace and blessings be upon him) as the Chief and Leader of the Prophets and his other attributes, the Battles of Badr and Hunayn and the descending of the angels. (See *Revelation* 19: 11–16)

Introduction to the Bible of Barnabas

Even today, the name of Our Master, Muhammad (Peace be upon him), the Messenger of Allah, explicitly exists in the Bible of Barnabas. Hundreds of years before the advent of the Holy Prophet Muhammad (Peace be upon him), the church had banished this gospel and gave the verdict that whosoever was found in possession of this gospel should be liable to be executed. Although the numerous glad tidings about the advent of the Holy Prophet Muhammad (May Allah's peace and blessings be upon him) might not have caused the rage of the church but this gospel had negated the Doctrine of Trinity and presented *Tauheed* (monotheism) instead with strong evidence.

In the same way, it contained teachings, which uprooted the self-created religious foundations of St. Paul, which was totally unbearable to the church. Therefore, the church struck off this gospel from the list of the holy books.

While discussing the Bible of Barnabas, my respected teacher Hadhrat Maulna Mufti Taqi Usmani (May he live long) writes[67],

[66] Declaration of the oneness of Allah by saying لَآ اِلٰهَ اِلَّا اللّٰهُ i.e., There is none worthy to be worshipped except Allah

[67] *Izar-ul-Haq* Vol 1 pp. 159–160 and Vol 3 pp. 354–384

> "Barnaba or Barnabas was a prominent disciple of Hadhrat Isa (May Allah's peace and blessings be upon him). The Bible of Barnabas is ascribed to him. Like other disciples, he had also collected the sayings of Hadrat Isa (May Allah's peace and blessings be upon him). However, his gospel was not available for a long time and it was considered as one of the lost gospels, as you might have read in Vol.1 p. 224 of this book with reference to Aksihomo. However, in 1709 an incident took place which compelled the entire world to think and understand. In that year, a person named Cramer[68] found a book in Italian language in a library at Amsterdam. On the book it was written that it was the Bible of Barnabas. The book covered the life of the Christ and it seemed to be written by Barnabas. Till that time, only this much was known that this Italian version had been obtained by Cramer in Amsterdam from some notable person who considered it a highly valuable book. Cramer presented the same to Prince Eugene of Savoy. Later, in 1738, it was shifted to the Royal Library in Austria's capital, Vienna, where it still exists."

In the same way, he writes at another place,

> "This is the same Bible of Barnabas for the hiding and extinction of which a lot of effort had been made for a long time and about which Pope Gelasius-I had issued the order in the 5th century that its reader should be convicted {i.e., before the advent of the Holy Prophet (May Allah's peace and blessings be upon him)}. (See *Barnabas* in Encyclopedia Americana Vol 3 p. 262 ; *Gelasius* in Chamber's Encyclopedia Vol.6 p. 197 & Introduction to the Bible of Barnabas by Dr. Saadat Misri Masihi)

The Difference between the Bible of Barnabas and other Books

It is sufficient to point out that there are the following basic differences between the Bible of Barnabas and the other four known books of the Bible:

1. In the Bible of Barnabas, the Christ has clearly denied being the 'Son'.
2. In this gospel, the Christ has stated that he is not the Messiah or the one whose tidings had been given in the early books but that the promised one is Muhammad (May Allah's peace and blessings be upon him).
3. Barnabas states that the Christ was not crucified but was taken up to the heaven. Instead of him, the Iscariot Judas was changed in face and speech to look like Jesus and was crucified.
4. It was not Hadhrat Ishaq (Peace be upon him) but Hadhrat Ismail (Peace be upon him)—the son of Hadhrat Ibrahim (Peace be upon him)—whom he intended to slaughter.

Since these facts are exactly in line with the Islamic teachings, most of the Christians scholars declare the Bible of Barnabas as a self-created book of the Muslims. After a thorough and scholarly discussion on the reality and authenticity of the Bible of Barnabas, my respected teacher writes,

> "Those who believe in the Bible have no reasons and grounds to deny the Bible of Barnabas. Rather, perhaps no other book of the Bible will have so much external and internal consistency to prove its genuineness as that of the Bible of Barnabas."

[68] Joseph Frederick Cramer

The Glad Tidings about the Advent of the Holy Prophet (May Allah's peace and blessings be upon him) by Hadhrat Isa (Peace be upon him)

Once you have known the reality and genuineness of the Bible of Barnabas, you may like to have a look at some of the glad tidings mentioned in it. Discussing about the Bible of Barnabas, Dr. Pir Muhammad Karam Shah Sahib writes[69],

> "In 1907, Mr. and Mrs. Ragg translated it from a Latin version into English, which is before us. Printed at Clarendon Press, Oxford, it has been published by the Oxford University Press. When its English rendering reached the market, all its copies were mysteriously made unavailable in the shops but only two copies survived: one in the British Museum and the other in the Library of Congress at Washington. The English translation before me has been obtained through microfilm by a friend of the publisher from the Library of Congress."

Later, he has quoted many references from the English version. Some of them are as follows:

> 1. "But after me shall come the Splendour of all the Prophets and holy ones, and shall shed light upon the darkness of all that the prophets have said, because he is the Messenger of God."
>
> 2. "The name of the Messiah is admirable for God himself gave him the name when He had created his soul, and placed it in a celestial splendour. God said, 'Wait Muhammad; for thy sake I will create paradise, the world and a great multitude of creatures.... I shall send thee into the world, I shall send thee as my Messenger of salvation and thy word shall be true in so much that heaven and earth shall fail but thy faith shall never fail. Muhammad is his blessed name."
>
> 3. "I shall abide in that dishonour for a long time in the world, but when Muhammad shall come, the scared messenger of God, that infamy shall be taken away. And this shall God do because I have confessed the truth of the Messiah who shall give me this reward that I shall be known to be alive and to be a stranger to that death of infamy."

Priest George Sale has quoted tidings from the Bible of Barnabas in these words[70],

> "O Barnabas, believe me that every sin, how small soever, is punished by God with great torment, because God is offended with sin. My mother therefore and faithful disciples, having loved me with a mixture of earthly love, the just God has been pleased to punish this love with their present grief, that they might not be punished for it hereafter in the flames of hell. And as for me, though I have myself been blameless in the world, yet other men having called me God, and the son of God; therefore God, that I might not be mocked by the devils at the day of judgment, has been pleased that in this world I should be mocked by men with the death of Judas, making everybody believe that I died upon the cross. And it is that this mocking is still to continue till the coming of Mohammed, the messenger of God; who coming into the world, will undeceive everyone who shall believe in the law of God, from this mistake."

My respected teacher writes in a footnote in Izhar-ul-Haq[71],

> "We have two translations of the Bible of Barnabas—Urdu and Arabic. We quote the text of both as reference and do not depend on the Urdu translation alone, on which is done by a Muslim scholar. On the contrary, the Arabic rendering is done by a Christian, Dr. Khalil Saadat.

[69] Zia-ul-Quran Vol 5 pp.219-222

[70] *Izhar-ul-Haq* Vol 3. p. 354 (The English translation is reproduced verbatim from footnotes to Chapter III of *The Koran: Or, Alcoran Of Mohammed* by George Sale William Tegg and Co., London. 1877. p.43)

[71] *Izhar-ul-Haq* Vol 3 p. 358

The Second Tidings

"For I am unworthy to unlose the ties of the hosen or the latchets of the shoes of the messenger of God whom ye call "Messiah", who was made before me, and shall come after me."[72]

لَسْتُ اَهْلًا اَنْ اُحِلَّ رِبَاتِ جُرْمُوْقَ اَوْ سُيُوْرَ حِذَآءِ رَسُوْلَ اللّٰهِ الَّذِیْ تَسَمُّوْنَه، مَسَيًّا الَّذِیْ خُلِقَ قَبْلِیْ وَ يَاتِیْ بَعْدِیْ (فصل ۴۴ آیت ۱۴)

The Third Tidings

"And when I saw him, my soul was filled with consolation, saying: "O Muhammad. God be with thee, and may he make me worthy to untie thy shoelatchet."[73]

وَ لَمَّا رَاَيْتَه، اِمْتَلَاْتُ عِزَآءَ قَاٰئِلاً يَا مُحَمَّدُ لِيَكُنِ اللّٰهُ مَعَكَ وَ لِيَجْعَلْنِیَ اَهْلًا اَنْ اُحِلَّ سَيْرَ حِذَآءِكَ (فصل ۴۴ آیت ۳۰)

The Fourth Tidings

"The disciple answered: 'O Master who shall that man be of whom thou speakest, who shall come into the world? Jesus answered with joy of heart: 'He is Muhammad, messenger of God."[74]

اَجَابَ التَّلَامِيْذُ يَامُعَلِّمُ مَنْ عَسٰی اَنْ يَّكُوْنَ ذٰلِكَ الرَّجُلُ الَّذِیْ تَتَكَلَّمُ عَنْهُ الَّذِیْ سَيَاتِیْ اِلٰی الْعَالَمِ اَجَابَ يَسُوْعُ بِاِبْتِهَاجَ الْقَلْبِ اَنَّه، مُحَمَّد" رَّسُوْلُ اللّٰهِ (فصل ۶۳ آیت ۷-۸)

The Tidings regarding the Advent of the Holy Prophet (May Allah's peace and blessings be upon him) in the Books of Hinduism

Not only do the *Torah* and the *Injil* contain the tidings of the advent of the Holy Prophet (May Allah's peace and blessings be upon him), the religious books of Hinduism also have words which clearly signify the Holy Prophet (May Allah's peace and blessings be upon him). In the 12th chapter of Hindus' famous book *Kalangi*, it is written[75],

> "The *Jagat Guru*[76] shall be born of Shunoo Bhagat and Somati. He will be born after two hours of the sunrise on Monday, the 12th of *Baisakh*. His father would go to the heaven before his birth. His mother would also die later. The *Jagat Guru* shall marry the princess of *Suneel Deep*. His uncle and three of his brother shall be present at the marriage ceremony. In a cave *Parasram* will teach him. When he will come to his city *Samyala* in *Suneel Deep*, he will start preaching his teachings which will enrage his near ones. To avoid persecution, he would flee to the northern hills but after some time he will return to the city carrying a sword and will conquer the entire country. The *Jagat Guru* will have a horse faster that the light, which he will ride to visit the earth and the seven heavens."

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[72] Chapter 44 Verse 14 (The English translation here is reproduced verbatim from *The Gospel of Barnabas* Edited and Translated from the Italian by Lonsdale and Laura Ragg. Clarendon Press Oxford. 1907. p.99)

[73] Chapter 44 Verse 33 (The English translation here is reproduced verbatim from *The Gospel of Barnabas* Edited and Translated from the Italian by Lonsdale and Laura Ragg. Clarendon Press Oxford. 1907. p. 105)

[74] Chapter 63 Verse 7-8 (The English translation here is reproduced verbatim from *The Gospel of Barnabas* Edited and Translated from the Italian by Lonsdale and Laura Ragg. Clarendon Press Oxford. 1907. p.381)

[75] *Muhammad Rasollullah Ghayr Muslimon Ki Nazar Main* compiled by Maulna M. Hanif Sahib Yazdani pp. 57–59

[76] Teacher or guide for the world

The *Sama Veda*[77] announces the tidings of the advent of the Holy Prophet (May Allah's peace and blessings be upon him) by mentioning the name of the Prophet (May Allah's peace and blessings be upon him):

1. Sustainer of each sacred rite[78]
2. The Thunderer (i.e., awesome)
3. Much Extolled (this is the meaning of the name of the Holy Prophet (May Allah's peace and blessings be upon him)
4. *Indra* (The Fortunate[79])
5. Render of forts, the young, the wise, of strength unmeasured
6. Wielder of the stone (a suggestion for placing of *Hajr-e-Aswad*)
7. Cave buster (suggestion to the digging of a trench in the *Battle of Trench*)

(*Sama Veda* Part 2 Chapter 5: Parpathak 20 p. 125 translated (into Urdu) by Babu Piyare Lal Sahib. Published by Zamindar Parotha. Printed by Vidya Sagar Press, Parokha. Distt. Aligarh 1897. Derived from *Muhammad Rashi* compiled by Maulana Sanaulah Amratsari)

The Advent of the Holy Prophet (May Allah's peace and blessings be upon him) was Awaited

The fact is that the coming of the Holy Prophet (May Allah's peace and blessings be upon him) had earnestly been awaited before his advent, especially by the Jews and the Christians. They would say poetic verses to eulogise him and would invoke his intercession for help in difficulties

While earlier, they used to seek help against those who disbelieved. (*Al-Baqarah* 89)

وَ كَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا (البقرة ٨٩)

They knew him as a prophet like the one who knows his own son from first to last.

They recognize him (the Holy Prophet) as they recognize their own sons. (*Al Baqarah* 146)

يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ (البقرة ١٤٦)

Yet when there came to them that which they did recognize, they denied it. (*Al-Baqarah* 89)

فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ فَلَعْنَةُ اللّٰهِ عَلَى الْكٰفِرِيْنَ ﴿٨٩﴾ (البقرة ٨٩)

However, after his advent when the Jews found that he bore testimony that Hadhrat Isa (Peace be upon him) was a true Prophet and declared that belief in him to be a true messenger was a fundamental part of Islam, majority of the Jews enraged and started his opposition. In the same way, many Christians became his enemies when they found that the Holy Prophet (May Allah's peace and blessings be upon him) denies their Doctrine of Trinity and other such self-created doctrines (which they had been

[77] *Muhammad Rasollullah Ghayr Muslimon Ki Nazar Main* compiled by Maulna M. Hanif Sahib Yazdani pp.57-59

[78] The English translation for all the names, except the parenthetical explanations, is quoted from F*our Vedas* by R.T Griffith, A. B Keith and M. Bloomfield.

[79] Hadhrat Maulana Abdu Samad Sahib has translated it in his treatise Al-Bashair as *Rahmat-al-lil-Alalmeen* (i.e., Mercy for the Worlds).

holding for hundreds of years). For this enmity and animosity, each one of the groups—the Jews and the Christians—were damned.

Manifestations of a Few Predictions by the Holy Qur'an and the Holy Prophet (May Allah's peace and blessings be upon him) in the Contemporary Age

The succeeding lengthy discussion is made just to strengthen faith and enhance satisfaction otherwise everybody knows that the Holy Qur'an and the Prophethood of the Holy Prophet (May Allah's peace and blessings be upon him) do not need any external evidence. The reason is that the principles of the Holy Qur'an are so firmly established and its sciences and theories are so true and everlasting that the truthfulness of the Holy Qur'an and that of the Holy Prophet (May Allah's peace and blessings be upon him) does not need be proved by any other evidence. Out of the events that the Holy Prophet (May Allah's peace and blessings be upon him) had predicted, those which have taken place so far happened exactly the way he had foretold. Similarly, whatever is yet to happen shall not deviate even slightly from what he has predicted. Therefore, in every age certain predictions are realized which further strengthen the truthfulness of Islam to the world. The Holy Qur'an and *Ahadith* contain information about events from beginning to the Day of Judgment. Some of these events have already taken place during the life time of the Holy Prophet (May Allah's peace and blessings be upon him) and became an evidence against humanity. Others took place after he passed away. Thus, all the predictions would completely be fulfilled till the Day of Judgment. In the following lines is presented a brief account of some of the truths that happened in the contemporary age:

1. Qur'an says,

> And from everything We have created pairs of two, so that you may heed. (*Al-Zairiat* 49)
>
> وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٤٩﴾ (الذّٰريٰت ٤٩)

Quoting this verse my respected teacher Maulana Muhammad Taqi Usmani[80] (May he live long) says,

> "When this verse was revealed, at that time the general concept was that the pairs of males and females exist only in the human beings, animals or a few plants. However, with the advancement of science, the Qura'nic reality is being proved that male and female exist in everything. This is a totally different thing that, in different fields, these pairs are termed as male and female or positive and negative or electron and proton, and, sometimes as neutron and positron. Rather, in another verse the Holy Qur'an has explicitly stated that many people do not know that pairs exist in so many things."

> Pure (from every fault) is the One who has created all the pairs of whatever the earth grows and of the humans themselves and of that which they do not know. (*Yasin* 36)
>
> سُبْحٰنَ الَّذِيْ خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْۢبِتُ الْاَرْضُ وَ مِنْ اَنْفُسِهِمْ وَ مِمَّا لَا يَعْلَمُوْنَ ﴿٣٦﴾ (يٰس ٣٦)

2. Allah Almighty indicates the inventions that will take place till the Day of judgment:

[80] *Uloom-ul-Qur'an* by Maulana Mufti Muhammad Taqi Usmani Maktaba Darul Uloom Karachi p.276

And (He created) horses, mules and donkeys, so that you may ride on them, and they may give you a good look. And He creates what you do not know (as yet). (*Al-Nahl* 8)

وَّ الْخَيْلَ وَ الْبِغَالَ وَ الْحَمِيْرَ لِتَرْكَبُوْهَا وَ زِيْنَةً ؕ وَ يَخْلُقُ مَا لَا تَعْلَمُوْنَ ﴿۸﴾ (النحل ۸)

By mentioning the popular mounts—horses etc.—the very next word is used for the future so that the world may be made aware that Allah Almighty would create other beneficial things for them which have not so far come into existence. It includes all the modern means of conveyance like car, bus, etc. and other means which will be invented till the Day of Judgment.

3. At another place, it is said,

And it is a sign for them that We boarded their children in the loaded ship, and created for them things similar to it on which they ride. (*Yasin* 41–42)

وَ اٰيَةٌ لَّهُمْ اَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُوْنِ ﴿۴۱﴾ وَ خَلَقْنَا لَهُمْ مِّنْ مِّثْلِهٖ مَا يَرْكَبُوْنَ ﴿۴۲﴾ (يٰسٓ ۴۱-۴۲)

In this verse, after mentioning the means of conveyance used for travelling by sea followed by those used on land, He said that He had created means of conveyance for the benefit of mankind which are similar to those used for travelling by sea. The Arabs, as their habit used to be, took it in the meaning of 'camel' which they used to call as 'the ship of the land'. However, modern inventions proved that this verse signifies 'aeroplane'. As a ship travels by sea and is safe from drowning, an aeroplane travels by air and is safe from falling down. Some aeroplanes also carry cargo, like ships, from one country to the other. Although, it may include all the other means of transportation on land like train, bus etc., but the passengers of no other means of communication have more similarity to the passengers of a ships than those travelling by an aeroplane.

By giving a casual and cursory look to these inventions, an unmindful person may think that when all these inventions are done by human reason and science, how can they be called as God's creation? Such a person must understand that human beings have neither created the raw material like wood, iron, aluminium nor petrol, air, and the forces inside water, hydrogen, and oxygen, which generate power. Moreover, where did the intellect and understanding of inventing the parts of these inventions come from? Are the human intellect and understanding man-made products? If it had been so, there would not have remained a single ignorant or idiot in the world—everyone would live like Aristotle or Pythagoras. It proves that none of these things have been created by human beings. It is exactly like the product of an industry which is actually ascribed to the industrialist but metaphorically it can also be ascribed to the industry. In the same way, although the inventions are apparently the result of human efforts but actually they are God's creation. However, they can be ascribed metaphorically to human beings, which have nothing to do with the actual reality.

4. The Holy Prophet (May Allah's peace and blessings be upon him) warns against the polytheists and says[81],

Then a time will come when the *Mushrik* (polytheist) would reason with a Muslim in similar to what he says.

ثُمَّ يَاتِيْ بَعْدَ ذٰلِكَ زَمَانٌ يُجَادِلُ الْمُشْرِكُ بِاللّٰهِ الْمُؤْمِنَ فِيْ مِثْلِ مَا يَقُوْلُ

(رواہ الحاکم فی المستدرک عن ابی ھریرہؓ مرفوعاً)

That is to say that the *Mushrik* would reason with a *Momin* (true believer) in Qur'an and Hadith.

The Western nations and their academic institutions bring an important weapon to the scientific and intellectual front against Muslims under the name of 'Orientalists' or other similar labels. The primary objective of this is to sow the seeds of doubts and suspicions in the minds of Muslims against anything related to Islam and the Holy Prophet (May Allah's peace and blessings be upon him), in the name of research, and thereby deviate the Muslims from Islam and its true spirit.

Although, majority of them admit that Islam is a true religion and that the Holy Prophet (May Allah's peace and blessings be upon him) was true in his claim to be a Prophet and eulogise him but, in fact, it is a trick whereby they give sugar-coated poison to the laymen. However, we expect all just and sincere seekers of true guidance that to discover the truthfulness and reality of Islam, they would approach true Muslims (scholars) and not *Abu Jahl* and the enemies of Islam, as, for instance, to know about the truthfulness and innocence of Mary, one would never approach the Jews. The reason is that everyone knows that the enemies' praise in favour of a person may be without any exaggeration but their criticism of him has to be verified by asking his friends and near ones. Similarly, when an Orientalist tries to point out some weakness in any area of Islam, every sincere and intelligent person comes to know that prejudice has jaundiced his eyes and made him unmindful of the reality; and, such a sincere seeker will never believe any such accusation without further verification. However, if the Orientalists write something which proves the truthfulness, reality and nobleness of Islam, it becomes a strong evidence against them and they disclose the truthfulness of Islam to the non-Muslims like its preachers. Their books are full of such supporting comments, some of which, *Insha Allah (*If Allah pleases so!*)* will be quoted in the succeeding pages.

These Orientalists and other non-Muslims also extend help in different religious matters of Islam such as quality printing of the Holy Qur'an and other Islamic books and doing other such things which may prove as their help for the Muslims or the cause of Islam. Although they have their own vested interests in such things, they become a source of help for Islam and Muslims anyway. Thus, one of the predictions of the Holy Prophet (May Allah's peace and blessings be upon him) is fulfilled. Probably, it was about such kind of people that he foretold[82],

Allah will surely support Islam with men who will not be from among its *Ahl* (followers).

اِنَّ اللّٰهَ لَيُؤَيِّدَ الْاِسْلَامَ بِرِجَالٍ مَا هُمْ مِنْ اَهْلِهٖ

(رواہ الطبرانی فی المعجم الکبیر عن عبداللہ بن عمرو بن العاصؓ)

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[81] Narrated by Al-Hakim in *Mustadrak* on authority of Abu Huraira

[82] Narrated byAl-Tabarani in *Mu'jam Al-Kabir* on authority of Abdullah bin Amr bin Al A's

These are some of the predictions that have been fulfilled in the contemporary era, which are sufficient for the guidance of a sincere and impartial seeker of the truth.

The Unique Features of Islam

No doubt, Islam is a universal and natural system of life, which is beyond individualism and nationalism. Its teachings are free from all kinds of ridiculous rituals. It teaches such a freedom to humanity which does not in the least entertain the idea of slavery. Its teachings contain such treasures of comfort, satisfaction, peace, and convenience that whosoever tastes their sweetness becomes permanently attached to Islam.

Islam's Economic System

Between the two extremes of Capitalism and Socialism, Islam presents a balanced economic system. At this moment, the world is bi-polar[83]. One group of nations follows the principles of Capitalism whereas the other one has adopted Socialism. Thus, the majority of humanity is ground between the two sides of the mill.

The purpose of Capitalism, founded by the Jews, is to use all possible—lawful and unlawful—means including fraud, cunningness, and cheating to accumulate as much wealth as possible. Capitalists are stony-hearted and merciless because it is their profession to exploit the poverty and misery of the poor folk. They suck the blood of the needy. As a result, they create hatred for them in the people's minds. All the wars of the world are due to this hatred. The conflict between 'labour' and 'capital' gave birth to Socialism and Communism.

In Capitalism, a capitalist is blinded by his greed to accumulate wealth. He cannot distinguish between good and bad. Instead of having mercy on the calamity-stricken, he plans to exploit their plight for his vested interests. Capitalism roots out the qualities of sacrifice and generosity—which make a person suffer pain voluntarily for the comfort of others—and turns man into a beast.

The sole purpose of establishing banks is to run the system of Capitalism. People are tempted to deposit money and then few capitalists enjoy the benefits of the people's accumulated wealth.

The capitalists borrow huge amounts of money from the banks to run their trades. With this money, they monopolise trade and industry and determine for the products prices of their own choice. They do not let anyone with lesser capital to trade. Sometimes they decrease the profit ratio to bring the market down which bankrupts the small investors. Similarly, they destroy huge stocks of commodities to maintain the expected rates of profits. By sinking ships laden with wheat, they deprive Allah's creatures and raise the prices of products in the market. In this way, the pitiful people give their wealth, including the interest they receive from the banks, to the capitalists who grow fatter and fatter by sucking the people's blood. No doubt, these and other such evils of Capitalism deserve to be detested and every conscious person should have a passion to eliminate it. However, as a result, the materialists go to another extreme and, considering Socialism to be the panacea, try to implement it at all costs.

The socialists think that economic equality can be established by eliminating all resources of production and establishing a planned economy. This suggestion is so enthusiastically propagated as

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83 The book was written in 1984 when the world was politically bi-polar.

if 'nationalisation' is a magic lamp which will solve all the problems of labourers and tenants. It is the wonderful effect of the socialist propaganda that the proletariat chant the slogans of 'nationalisation' and think that this is how they would occupy the lands and industries and would be saved from the monopoly of the capitalist.

However, the fact is that such a transition is but a mere change of masters. Under nationalisation, the lands and industries transfer from individuals' ownership to the ownership of governments. Therefore, the labourers have no authority in the affairs of the industries, neither before nor after nationalisation. In neither case do the labourers become the owners nor attain economic equality. Rather, by eliminating many capitalists, they place all economic resources under the control one capitalist—the state—and totally neglect the public welfare. The reason is that, in case of many capitalists, while some might be unjust others might be just and the support of government might be sought against the unjust ones. However, once the government (state) itself becomes the only master and the sole capitalist, there is no way out from its injustices.

Some people think that in socialism, it is the labour who rules. Influenced by the socialist propaganda, the simple-minded public thinks that the labour working on machines and the tenants tilling the land would suddenly occupy the government benches. However, in reality, out of billions of labourers, a party comprising few hundred selected members is established. Then, twenty or twenty five selected members of the party practically control everything in the country. These few individuals occupy all the resources and determine wages and rates. Thus, billions of people put their destiny at the mercy of few party members who in turn endorse and support all the decisions made by the twenty or twenty five members. The party members have neither right nor courage to challenge the decisions of the government.

Almost similar system is observed in B. D. (Basic Democracies) System. A few thousand B. D. members and their elected assembly act as yes-men of the government. However, at least this system allows general public to choose other parties, hold demonstrations, and go on strikes against the government. In socialist system, on the other hand, neither another political party can be formed nor can demonstrations and party processions be held. Thus, the people become helpless like a caged bird whose wings are also clipped to deny it the liberty to flutter inside the cage.

The socialist propaganda, in the name of the labourers' government befools the simple-minded folk to support the socialist system at all costs. On the other hand, the intelligent ones, who oppose this system, are labelled and persecuted as the proletariat's enemies and the bourgeoisie's agents.

In short, Socialism is the worst form of Capitalism and also a product of the Jews. Billions of people fall in the hands of few official members who control their hearts, minds, conscious, tongue, desires, and emotions, and exploit them as instruments to serve their vested interests.

So, we must know that peace and tranquillity to everyone—the poor, the tenant, and the rich—is ensured only by the real sympathizer of the creatures, Hadhrat Muhammad (May Allah's peace and blessings be upon him), who never ever had full meals for two consecutive times.

The economic system of Islam is so balanced and in line with human nature that simultaneously it safeguards the economic rights of all strata of society and is free from the evils of both Capitalism and Socialism. It is such a balanced system that neither an individual can usurp the rights of a group or a nation nor can a group or a nation deprive an individual of his rights, and, no wealthy person or group can enslave any other individual.

Islam shuts all doors to economic deprivation of the public. It declares interest, gambling, hoarding, and other evils means of earning as totally unlawful. Moreover, it eradicates all such existing techniques of Capitalism in trade, transactions, and lease holding, which may lead to accumulation of capital in the hands of few individuals or families. Rather, by ordaining obligations like *Zakat*, *Ushr*, *Saqq-e-Fitr*, *Nazar* etc., it supports the needy and the poor. Furthermore, these obligatory deeds are not accepted if they are given as a favour to the needy; they are fulfilled only if they are given for the sake of obeying Allah's orders while the giver remains grateful to the needy.

By ordaining the supererogatory charities, besides the obligatory ones, Islam has almost made the poor a partner in the wealth of the well-heeled. Moreover, even after spending one's wealth in charitable deeds like these, if one leaves a legacy, it is also distributed in a prudent manner among the inheritors. The heirs are assigned their share on the principle of *Aqrab fal Aqrab* i.e., preference in share is given to the heirs nearest in the order of relationship to the deceased. In his lifetime, a person, therefore, neither spends lavishly nor gets worried about his wealth after his death, as finally it is inherited by his own relatives.

These laws keep wealth moving by distributing it from one hand to the other and thus a balanced state is maintained.

Islam opposes all those tendencies which negatively affect the freedom of human thought and action, human dignity, and man's love for acting independently. In fact, if human beings do not enjoy freedom of thought and actions, they become animals. This is what happens in Socialism that all the economic resources are accumulated from many capitalists and placed into the hands of one bigger capitalist, which deprives the general public of all freedom and liberty and slaughters humanity at the altar of food, cloth, and shelter. Thus man lives more miserable then animals.

In short, the Holy Qur'an offers such a wonderful system which, if applied, can change all sorrows, troubles, and worries into a world where comfort and peace prevails. There will neither be the wrong-doer nor the wronged anymore. Instead of being split in the 'haves' and 'haves not', the world will become a paradise.

These are not just hollow claims: The Messenger of Allah (May Allah's peace and blessings be upon him) practically applied it and left a model for his followers. Then, *Khulafa-e-Rashideen* (the first four caliphs of Islam) and other just Muslim rulers have set their own examples at different stages of history. Even today, if there is any positive aspect of justice and fair-play in the existing laws of any nation in the world, it is all because of the spark of Islam. Although such nations may give any other name to their system, after a little probe, it becomes clear that they take roots from some principles of Islam.

The fact is that if any intelligent person looks deeply and impartially at the teachings of the Holy Prophet (May Allah's peace and blessings be upon him), his heart and mind will not be impressed by any other religion or theory nor will he comply with any other system of life against Islam. Islam is the only religion, which simultaneously opposes blind devotion and censures raising baseless doubts and suspicions in matters of faith and religion but grants the right to ask for rational evidence in all aspects of *Din*.

It brings evidence for each principle of faith and belief in a commonly understandable way; rather, mostly it explains the *Usul* (fundamental injunctions) and *Furu'* (episodic injunctions) with all their hidden benefits and rationales.

The Holy Prophet (May Allah's peace and blessings be upon him) in the Eyes of the Others

In short, Islam has so many merits that, besides Muslims, even the non-Muslims accept the truthfulness of Islam when they discover its superior merits.

1. Major Arthur Glyn Leonard[84] writes about Islam:

   "Thus, the seeker will have to accept that Islam is such a great and true religion which takes out its followers from darkness and misguidance and takes them to the heights of enlightenment and truthfulness."

2. Professor Thomas Carlyle[85] says,

   "For me the Qur'an has the characteristics of purity and truthfulness in every respect. The fact is that it is this merit that begets other merit."

3. A priest, R. R. McVille King, says,

   "No doubt Qur'an is a revealed book."

4. A French philosopher, Leverzone[86], says,

   "Qur'an is enlightened and full of wisdom. No doubt, it was revealed to a person who was a true prophet and was sent by Allah."

5. *Young India* Gandhi writes,

   "I have studied Qura'nic teachings. I have no hesitation to accept it as a revealed book. The noblest of its merits which I found was that it is exactly in line with human nature."

6. The Guru of Sikh religion, Baba Nanak, says[87],

   (a) We studied *Torah*, *Injil*, *Zabur,* and *Vedas*
   But Qur'an is the perfect code of guidance for mankind.

   توریت، زبور، انجیل ترے سن ڈھے وید
   رہے قرآن کتاب کل جگ میں پروار

   (*Janam Sakhi Bhai Bala* p. 174 line 4)

   (b) Thirty are its alphabets; thirty Qur'an's parts;
   Infinite are its teachings; believe them from the hearts!

   تہئیے حرف قرآن دے تہئیے سپارے کیں
   تس وچ پند نصیحتاں سن سن کر یقین

   (*Janam Sakhi Bhai Bala* by Guru Angla Jee p. 222)

   (c) If there is any book of faith, it is the Qur'an.

   رہے کتاب ایمان دی سچ کتاب قرآن

   (*Janam Sakhi Bhai Bala* p. 149)

7. Dr. Frederick of Germany says,

   "The text of the Qur'an is extremely eloquent and rich and its contents are subtle and grand. It seems as if an honest advisor advises you."[88]

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[84] *Muhammad Rasoolullah Ghair Muslimon Ki Nazar Main* p. 102

[85] *Muhammad Rasoolullah Ghair Muslimon Ki Nazar Main* p. p.279

[86] *Qur'an Number Digest* April, 1970 p.376

[87] *Qur'an Number Digest* p.273

[88] *Qur'an Number Digest* p.274

8. The famous French Orientalist, Dr. Mardres who was tasked by the Government of France to translate 62 Chapters of the Holy Qur'an, admits that[89],

> "No doubt, the style of Qur'an is divine. No doubt only the Word of God can encompass the realities and knowledge which Qur'an deals with. The fact is that those who doubt it have to accept it as soon as they feel its grand impact. By looking at the special effect of Qur'an in the 50 billion Muslims of the world, all the Christian missionaries agree that not a single event can be quoted that a Muslim who understood Islam and Qur'an reverted or denied the Qur'an."

9. Mr. Woodwill, who translated Qur'an into his mother tongue says[90],

> "As much randomly we turn the pages of this book, so much in the first reading does the undesirability lend it colour from new dimensions. However, it suddenly overpowers us, amazes us, and finally compels us to venerate it. Its style in relation to its content is subtle, grand, and impressive. On many occasions, its contents reach the climax of linguistic excellence. In short, this book shows its powerful impact in every age."
>
> (*Shahadat-ul-Aqwam* p.13)

10. The famous Egyptian scholar, Ahmed Fathi Bik Zaghlool, had published the Arabic rendering of Mr. Kont Henrevi's book *Al-Islam*. The original book was in French. In this book, Mr. Kont has said the following about Qur'an[91],

> "Human intellect is amazed that how such words were uttered by a person who was totally unlettered. The entire East admits that humanity has failed to produce its parallel in all respects – words as well as meanings. This is the same very word whose style satisfied Omar bin Al-Khattab. He had to accept God. This is the same very word, which caused tears to roll down from the eyes of the Abyssinian King when Jafar bin Abi Talib recited him a portion from it about the birth of John and the Bishop cried that this word came from the same source whence had come the word of Christ."

11. About Qur'an, the German poet and philosopher Goethe said[92],

> "It soon attracts, astounds and in the end enforces our reverence."

12. Dr Gustave le Bon of France[93] says,

> "Qur'an creates such a lively and zealous faith that there is no room left for doubt and suspicion."

13. In his book *The Arab Civilisation*, Dr Gustave Le Bon has quoted Renan as[94],

> "I have never entered a mosque but a trembling awe overpowered me and I regretted that I was not a Muslim."

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[89] *Maarif-ul-Qur'an* by Mufti Muhammad Shafi (may Allah have mercy on him) Vol 1. P. 156 published by Idarat-ul-Ma'arif, Karachi.

[90] *Maarif-ul-Qur'an* by Mufti Muhammad Shafi (may Allah have mercy on him) Vol 1. p. 162 published by Idarat-ul-Ma'arif, Karachi.

[91] *Marif-ul-Qur'an*

[92] Qur'an Number Digest p.373

[93] *Muhammad Rasoolullah Ghair Muslimon Ki Nazar Main*

[94] Mahnama *Al-Haq* February-March, 1976

14. The famous German philosopher, Jean Jacques Velvek, who has translated *Muqamat-e-Hariri*, *Tareekh-e-Abul Qada*, and *Sab'a Mu'allaqa* from Arabic into Latin, writes,

> "They ridicule Qur'an who know little of Arabic. If they listened to its explanation by the miraculous words of the Holy Prophet (May Allah's peace and blessings be upon him), they would surely prostrate and, the first thing they would say would be that 'O beloved Prophet, beloved Messenger! Hold our hands and grant us the honour and privilege to be among your followers."

15. In the *Islam* issue of German magazine *The Half* of 1913, the famous Orientalist Jacquimer de Bolf says,

> "The Qur'an is distinguished among all the heavenly books in safeguarding health. By giving clear guidance on cleanliness, purity, and modesty, Islam has killed the germs that kill.

16. Dr Maurice says about Qur'an[95],

> "The greatest definition of Qur'an is its rhetoric and fluency. It is the best of the heavenly revealed books in terms of expressing every meaning. The greatest poets of the world bow their heads before its eloquence and rhetoric. Nothing could take out the Byzantine Christians from the blind alley of ignorance except what arose from the Mount Hira."

17. Sir William Muir, the author of *Life of Muhammad*, says[96],

> "We must frankly admit that the teachings of the Prophet (May Allah's peace and blessings be upon him) expelled the superstitions from the Arab Peninsula that had prevailed in the country for hundreds of years. Idolatry was expelled; monotheism and the concept of God's compassion were instilled in the hearts of his followers. Social reforms were also made. All virtues emerged like the circle of faith, brotherly love, upbringing of the orphan, kindness to slaves, and unlawfulness of drinking. No other religion has succeeded in prohibition of drinking as Islam did.

18. George Bernard Shaw is one of the world's greatest thinkers, dramatist, and philosopher. He says about the Holy Prophet (May Allah's peace and blessings be upon him)[97],

> "If any religion had the chance of ruling over England, nay Europe within the next hundred years, it could be Islam. I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make itself appeal to every age.
>
> "I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness."

19. In his famous book, *The Decline and Fall of the Roman Empire*, the renowned English historian Mr. Gibbon, writes[98],

> "From the Atlantic to the Ganges, the Koran is acknowledged as the fundamental code, not only of theology but of civil and criminal jurisprudence. The fact is that the *Shari'ah* of Muhammad (May Allah's peace and blessings be upon him) is the best of all. It is based on such principles which have no parallel in the world."

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[95] *Muhammad Rasoolullah Ghair Muslimon Ki Nazar Main*

[96] Ibid.

[97] Ibid. p.317 . The English quote is taken from *Dallula's Thoughts*. Web. http://dalulla.blogspot.com/2006_02_01_archive.html

[98] *Maarif-ul-Qur'an* p. 163

20. The translation of an essay by a famous French Orientalist, Museau Gaston, was published on 13 Safar 1330 A. H. in the newspaper *Al-Balagh*. He wrote[99],

> "Islam is in fact a kind of a collective religion which has been accepted by the two third of the world's population. The jurisprudence of this rational religion has all the benefits and virtues on which modern civilisation is based. It is Islam which had provided all the resources for the social progress of Europe. Even if none of us admits, the fact is that everyone asks himself 'If Islam, Muslims, and the rule of Qur'an are no more there, will there remain any peace in the world?" Then, he himself replies 'No! Never!'

21. The *Popular Encyclopedia* says[100],

> "The injunctions of Qur'an are so reasonable and logical that if people study them carefully, they will understand that these orders ensure a pure and chaste life."

22. Edward Gibbon admits[101],

> "There is no difference between a mighty king and a poor person in the eyes of the Quran. There exists such a jurisprudence based on those principles that it has no equivalence in the world."

23. Prof. Hurton Smith admits that,

> "As the fact is that the Christ's mission was left incomplete. The *Injil* was revealed for another teacher to give order to its ethical laws. Besides being a book of spiritual exercises and deeds, Qur'an is a great code of law."
>
> *(The Koran* by Rodwell p.15)

24. It is written on page 3 of *The Life and Teachings of Muhammad* published in 1932 that,

> "…the law of Islam in relation to women was until lately, when parts of it have been imitated in England, the most just law, as far as women are concerned, to be found in the world. Dealing with property, dealing with rights of succession and so on, dealing with cases of divorce, it was far beyond the law of the West, in the respect which was paid to the rights of women."[102]

25. While presenting *The Law of Abolition of Slavery* in Indian Council in 1810, Mr. Richardson said[103],

> "For abolishing the despicable cult of slavery, it is imperative to replace Hindu *Shastra* with the Qur'an."

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[99] *Muhammad Rasoolullah Ghair Muslimon Ki Nazar Main* p. 260

[100] Ibid.

[101] Ibid. p. 275 The English text is taken from *The Biggest and Eternal Miracle is the Qur'an: Questions on Islam* at http://www.questionsonislam.com/article/biggest-and-eternal-miracle-quran

[102] *Muhammad Rasoolullah Ghair Muslimon Ki Nazar Main*. The English text is quoted from *The Life and Teachings of Muhammad by: Annie Besant* Adyar Pamphlets No 162 at http://hpb.narod.ru/LifeTeachingsOfMuhammadAB.html.

[103] *Muhammad Rasoolullah Ghair Muslimon Ki Nazar Main*

26. Babu Been Chandar Bal says[104],

> "Qura'nic teachings are not based on the caste system that prevails among Hindus nor is anyone respected merely on the basis of his family status or wealth."

27. William Muir Clearly admits[105],

> "No part, sentence, or word (of Qur'an) is missed out and no word is added to this collection. So far our knowledge is concerned, there is no such book in the world as Qur'an, which is free from all alterations."

28. The famous Christian historian, Mr. Badley, writes,

> "Qur'an is the only book in which there has never been the slightest alteration in the last thirteen hundred years which can be brought against it."

29. Rev. J.M. Rodwell[106] says in *The Koran* p.15,

> "It must be acknowledged, too, that the Koran deserves the highest praise for its conceptions of the Divine nature, in reference to the attributes of Power, Knowledge, and universal Providence and Unity–that its belief and trust in the One God of Heaven and Earth is deep and fervent –and that… it embodies much of a noble and deep moral earnestness, and sententious oracular wisdom, and has proved that there are elements in it on which mighty nations, and conquering though not, perhaps, durable–empires can be built up."

30. Dr Edwire Monte[107] says,

> "The religion of Muhammad is a collection of logical principles and this is the book which presents monotheism with such purity, glory, grandeur, and conviction which cannot be found in any other religion except Islam."
>
> *(Isha'at-e-Madh'hab-e-Isawi aur Iske Mukhalif Musalman* pp. 17-18, Paris, 1980)

31. Dr Gibbon[108], the famous English historian says,

> "Qur'an is the strongest evidence of oneness of Allah. If a monotheist philosopher can accept a religion, it is Islam alone. In short, there is no equivalence to Qur'an in the whole world."

Tauheed **(Monotheism) in Islam**

No doubt, Islamic monotheism is unlike the Christian Doctrine of Trinity which the priests declare to be beyond human reason and understanding and, therefore, has to be accepted blindly.

The Holy Qur'an and Islam present *Tauheed-fi-Dhat*[109], *Tauheed-fi-Sifat*[110] and *Tauheed-fi-Ibadat*[111] in such a perfect and great way that these concepts shed all doubts and suspicions from the minds.

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[104] Ibid.

[105] Ibid.

[106] *Qur'an Number Sayyara Digest* . The English text is quoted from *The Perfection of the Qur'an from the Literary Aspect; Comments about the Qur'an from Various Scholars*. Web. http://www.miraclesofthequran.com/perfection_02.html#259

[107] *Muhammad Rasoolullah Ghair Muslimon Ki Nazar Main*

[108] Ibid.

[109] Oneness in Being

Islam teaches us that no creature—whether worldly or heavenly, stationary or in motion—must be considered as the creator, the controller, the exalter, the lowerer, the curer, and the giver of death etc.

In this way, Islam shuts all doors to *Shirk*[112]. In fact, polytheistic beliefs are like thick curtains which block one's view of the pure faith and actual reality. Thus, they deprive one of discovering the inner facts and realities. The reason is that once a person accepts a wrong belief and his thoughts and reason stick to it, he stops thinking anymore and believes in superstitions and myths which carry him away from real perfections into the abyss of indignation. His whole life is spent in superstitions, fear and a sense of insecurity. He would tremble if an animal moves or a bird flutters. In short, owing to his wrong beliefs, he would deprive himself of many resources of happy living.

No doubt, if someone adopts monotheism in the true sense—not just playing lip service to it—and believes in One Allah, the Sustainer and Cherisher of the Worlds, to be the only source of all his benefits, losses, needs, and objectives, he would attain the infinite treasures and power of humbleness, and submissive to Allah, steadfastness and true faith in Allah, and sincerity of intention which will make him independent of all creatures. He would even find comfort and enjoyment in the tribulations of life and will not bow his head before any cunning, devilish and shrewd person.

32. Flowing are some excerpts from the essay on virtues of slam written by the editor of a famous US magazine *Life*:[113]

> "The monotheistic religions founded in Arabia by the Prophet later spread over the entire world. Islam is the easiest and clearest of the world's religions. There is no complexity in its teachings. None of its beliefs are illogical.
>
> "The Prophet of Islam never claimed to be a god. He stated in plain words that he was an ordinary human being like the others and that he was selected by Allah to convey religion to them. The Prophet of Islam is a historical personality whose biography we know with all surety. Unlike the other religions, Islam dawned in the age of history.
>
> "Most of the European historians think that the Muslim conquests took place because there was chaos in Arab neighbouring countries whereas the Muslims had a great organised military might. This hypothesis is totally wrong.
>
> "The reason for the Muslim conquests was that Islam had moved in them a powerful spirit to fight for Allah and embrace martyrdom.
>
> "The word Islam stands for obedience, that is, submission before the will of Allah. Therefore, every Muslim is ready to obey Allah and win His pleasure. Moreover, he believes His God to be Omnipresent and All-Seeing and the feeling of His presence renders a Muslim fearless.
>
> "For Muslims, Islam cannot be separated from politics because it is a comprehensive system of life which guides human deeds and thoughts in a way that has no match in the West."

33. Dr Maurice of France says[114],

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[110] Oneness in Attributes

[111] Oneness in Devotion

[112] *Shirk* is the opposite of Tauheed. It means Polytheism or holding partners beside Allah

[113] *Muhammad Rasoolullah Ghair Muslimon Ki Nazar Main* p.318

[114] *Qur'an Number Sayyara Digest* p. 371

"This book (Qur'an) is the best among the heavenly books. No. We can add a little more! The Qur'an is the best among what has been granted to man by the eternal help of the nature. The statements of the Qur'an are superior to the statements of the Greek philosophy from the point of view of the wellbeing of man. The Qur'an is full of praising and thinking the creator of the world and the sky. Qur'an is a lexicon for the scholars, a book of prosody for poets, and an encyclopaedia for the rulers."

34. Edward Dany Ross C. I. E. says[115],

"Qur'an deserves to be spread in all corners of Europe."

35. Mr. A. D. Morrell[116] delivered a lecture in 1912 at Royal Society of Arts on the topic *Southern Nigeria*. In this lecture he said,

"Qur'an produced the system of civilisation and culture, instilled decency, and proved highly instrumental in establishing the system of civil government and judiciary. It is imperative for the public good that the British government maintains it (Islam) and strengthen it in the areas where the light of Islam has not reached yet."

36. Mr. Arnold White says[117],

"Qur'an taught the Muslims the art of war as well as philanthropy, charity and generosity. Qur'an has presented such principles of nature which cannot be defeated by the ever-growing scientific progress."

37. Professor Carlyle [118]clearly admits,

"Qura'nic orders are so logical that everyone who studies them carefully can live a chaste life. Islamic jurisprudence is a great collection of logical injunctions. In my opinion and conclusion, the Qur'an is full of truth from the beginning to the end."

38. *Life of Muhammad* quotes the following excerpt from Alex Louvasonne[119],

"This is the Holy Qur'an, which Muhammad presented to the world as an example of rhetoric, eloquence and practical deeds, which is considered highly authentic and prestigious in one sixth part of the world. There is no such scientific discovery made or still being investigated which has not already been mentioned in the Islamic science and Qur'an."

39. Colonel Angersal, an atheist from the USA says[120],

"Those who discovered and invented geometry, algebra, trigonometry, astronomy, the mass of the earth, the solar movement, calendar system, clock system, chemistry etc., were not Christians. We must remember that the foundations of the present-day science were laid down by the followers of Islam, who are not indebted to Christianity or the church for any useful thing."

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115 Ibid.

116 *Muhammad Rasoolullah Ghair Muslimon Ki Nazar Main*

117 *Muhammad Rasoolullah Ghair Muslimon Ki Nazar Main* p.278-279

118 *Qur'an Number Sayyara Digest* p. 273

119 *Muhammad Rasoolullah Ghair Muslimon Ki Nazar Main*

120 Ibid. p.264

40. Guard Fray Hagnes writes[121],

> "Everywhere Qur'an befriends and sympathises with the poor and censures the violations of the capitalists."

41. Pick up the daily *Nawa-e-Waqt* of June 9, 1970 and read the following lines of 'Sarr-e-Rahe' which were broadcast by the British Broadcasting Corporation (BBC) on authority of the British daily *The Guardian*. It is a statement of two professors of London School of Economics. Both are English and are well cognizant of the difference between Christianity and Islam:[122]

> **"Denial of Islam's Virtues is but Foolishness: The Non-Muslim Scholars Agree.** Throughout the world the problem of inflation can be resolved by just one fundamental of Islam: Zakat. This is the world's best system and Western countries should study it cool-headedly. This is the system which can save the world from inflation."

The truthfulness of Islam, the virtues of its teachings, its system of justice, its discipline which is proved by internal and external as well as rational and traditional evidences and acknowledged by its enemies, how can all these be ignored just because of false propaganda by few Leninists or Marxists or any other prejudiced. It is their mission to make such propaganda and deceive the public. The never shirk from any kind of falsehood to achieve their nefarious goals. Doesn't anyone have the sense to see what Islam teaches to the world and which one of its injunctions is based on injustice or barbarity? Is it just or logical to accept, censure or criticize merely on the basis of propaganda?

No doubt, whoever will remove the lenses of prejudice and study the Islamic teachings impartially, he will discover the infinite virtues of Islam and will call out that 'we will be fools if we deny the grandeur, beauty, and virtues of the Holy Qur'an.'[123]

42. About Islamic civilisation, a famous French historian, Walter, says[124],

> "Then I say that they would be ignorant and illogical who accuse and blame Islam.'

43. Mr. George Bernard Shaw[125] says,

> "The Christian priests presented a dreadful picture of Islam in the Middle Ages. It did not stop here. They launched an organised movement against Muhammad and his religion. They did not mention Muhammad in good words. I have carefully studied all this and concluded that Muhammad is a great personality and the true saviour for humanity."

44. Professor Carlyle says,

> "To deny the undeniable virtues of the Founder of Islam[126] is against justice and truthfulness. In my opinion, the Prophet is matchless among the great personalities of the world. His person is a treasure

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[121] *Qur'an Number Sayyara Digest* p. 375

[122] *Kayinat Ki Gawahi* p. 484

[123] The weekly *Near East* London 13 April 1922

[124] *Muhammad Rasoolullah Ghair Muslimon Ki Nazar Main* p.265

[125] Ibid. p.464

[126] Islam is Allah's prescribed religion and not the creation of human mind. Therefore, it is not appropriate to call Muhammad (May Allah's peace and blessings be upon him) as the 'Founder of Islam' instead of the 'Messenger of

of sincerity, truthfulness, and true beliefs. Every act of him is based on reality. His word was a revelation. The creation of such a holy being is an evidence on the Creator's existence."

45. Sir William Muir comments on the Prophet's Companions' steadfastness and says,

"The thirteen years of Muhammad compared to the whole life of Christ, brought such a revolution which apparently does not seem very great to the people.

"All the followers of the Christ ran away of fear. Whatever effect the teachings of our Lord (the Christ) had on the five hundreds who saw him, it had finally no outcome. None of them left his home willingly nor migrated like the hundreds of Muslims nor did they display that sincerity of intention which the newly-converted Muslims of Madina showed by saving their Prophet at the cost of their lives. The Four Caliphs were paragons of morality. Their characters were uniform and pure. Their actions were based on sincerity and, even with wealth and authority, they spent their lives fulfilling their obligations and performing their religious duties. So, these were the early companions of the Prophet who supported him before he could establish his rule. Their support for him at a time when he left his own city shows their truthfulness; their conquests of the world empires show their abilities." [127]

46. Jagannath Azad writes in his *Na'at*[128]

Shining upon all, the *forenoon sun* came,
The *Prophets' leader*, Muhammad *Mustafa* came;

Greeting to the world, the *Last of Prophets* came,
As cloud of mercy, *mercy for the worlds* came.

تجلّی عام فرماتے ہوئے شمس الضحیٰ آئے
امام الانبیاء آئے، محمد مصطفیٰ آئے
مبارک ہو زمانے کو کہ ختم المرسلیں آئے
سحاب رحم بن کر رَحْمَۃً لِّلْعٰلَمِیْن آئے

47. Chaudhray Datoo Raam Kauthari says,

Abu Bakr, Omar, Uthman, and Haider
These four are the friends of Muhammad

Ali, Fatima, Shabbir, and Shibbar
These four formed the garden of Muhammad

What to say, Kauthari, of my occupation!
I pass each moment in the praise of Muhammad.

ابو بکرؓ و عمرؓ عثمانؓ و حیدرؓ
یہی ہیں چار یارانِ محمدؐ
علیؓ و فاطمہؓ شبیرؓ و شبرؓ
بسا ان سے گلستانِ محمدؐ
بتاؤں کوثری کیا مشغل اپنا
میں ہوں ہر دم ثناخوانِ محمدؐ (صَلَّی اللّٰہُ عَلَیْہِ وَسَلَّم)

48. Lala Lal Chnad Sahib Falak says[129],

Why shouldn't the Muslims be your sacrifice
Whom you guided to the Toor of righteousness

Domes, high roofs and the earth reverberated
With your call heralding God's Oneness

کیوں نہ قربان مسلمان تیرے نام پہ ہوں
حق پرستی کا جنھیں طور بتایا تُو نے
گنبد و سقف فلک گوش زمیں گونج اُٹھے
نعرہ توحید لَآ اِلٰہَ جو لگایا تو نے

Islam'. The Orientalists never hesitate nor miss out any opportunity to spread wrong beliefs and ideas among the Muslims. Therefore, one has to be careful of such tricks.

[127] *Muhammad Rasoolullah* p. 48-50

[128] Any poetic work in praise of the Holy Prophet (May Allah's peace and blessings be upon him)

[129] *Muhammad Rasoolullah* p. 48-50

From thousands of such quotes was selected to prove that denial of the virtues and truthfulness of Islam is nothing but an illogical and irrational act.[130] For a thorough discussion to prove the truthfulness of Islam, a more detailed work will be required. However, whatever is written here is sufficient for a just and honest seeker of the truth.

A Challenge to the Atheists

Even then, if an extremely prejudiced person, who tries to twist everything or suffers from many doubts and suspicions—who still doubts the truthfulness of Islam—he is challenged to mobilize all his tools, seek support from the whole Arabs and the Non-Arabs and exert his whole life to produce, not a complete Qur'an, but a few sentences equal to it. But it can be claimed with full faith and belief that till the Day of Judgment, he shall not be able to do so. This is not what I say, but what Allah Almighty has declared to the entire communities of human beings and jinns:

> Say, "If all the humans and jinns join together to produce anything like this Qur'an, they will not (be able to) come up with anything like it, even if they assist one another." (*Bani Israil* 88)

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَ الْجِنُّ عَلٰٓى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ وَ لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا ﴿٨٨﴾ (بنی اسرآئیل ۸۸)

How degrading and provoking this challenge is, especially for a nation which had so much excelled in eloquence and rhetoric in the whole world that their children in tender years would produce such amazingly eloquent poetry which would struck great literary figures with awe. They were so proud of their literary art that they called the rest of the world as *Ajam* i.e., mute. They would write their poetic pieces in gold and hung it on the walls of *Ka'aba* with swelling pride as their great asset. Even then, the whole Arab poets failed to produce something equal to the Holy Qur'an.

After a short span of time, Allah Almighty again declared:

> Say (to them), "Then bring ten Surahs like this, fabricated. And call whomsoever you can, other than Allah, if you are true. So, if they do not respond to your call, then be assured that it has been sent down with the knowledge of Allah and that there is no god but He. So, do you submit?" (*Hud* 13-14)

قُلْ فَاْتُوْا بِعَشْرِ سُوَرٍ مِّثْلِهٖ مُفْتَرَيٰتٍ وَّ ادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٣﴾ فَاِلَّمْ يَسْتَجِيْبُوْا لَكُمْ فَاعْلَمُوْٓا اَنَّمَآ اُنْزِلَ بِعِلْمِ اللّٰهِ وَ اَنْ لَّآ اِلٰهَ اِلَّا هُوَ ۚ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ﴿١٤﴾ (سورۃ ہود ۱۳-۱۴)

This challenge was also met with such a stunned silence that no one could dare accept it which could have enabled them to easily falsify the Qur'an and accomplish their mission. However, it was not easy to produce an entire chapter equal to that of the Qur'an. Therefore, all of them surrendered before this challenge and adopted other more stringent ways to counter Islam. Nonetheless, soon Allah Almighty challenged them again,

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[130] Hadhrat hakim-ul-Ummat Maulana Muhamad AShraf Ali Thanvi (may Allah have mercy on him) has written a complete book *Shahadat-ul-Aqwam Ala Sidq-e-Islam* on this subject. Similary, Maulnana Hanif Yazdani has written *Muhammad Rasoolullah Ghair Muslimon Ki Nazar Main.* Those who are interested in further details on the subject can read these books.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَأْتُوْا بِسُوْرَةٍ مِّنْ
مِّثْلِهٖ وَ ادْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ
صٰدِقِيْنَ ﴿٢٣﴾ فَاِنْ لَّمْ تَفْعَلُوْا وَ لَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَ
قُوْدُهَا النَّاسُ وَ الْحِجَارَةُ اُعِدَّتْ لِلْكٰفِرِيْنَ ﴿٢٤﴾ (البقرة ٢٣-٢٤)

If you are in doubt about what We have revealed to Our servant, then bring a Surah similar to this, and do call your supporters other than Allah, if you are true. But if you do not—and you will never be able to—then guard yourselves against the Fire, the fuel of which will be men and stones. It has been prepared for disbelievers. (*Al-Baqrah* 23-24)

Their silence further lengthened and no intellectual stepped up to accept the challenge and produce two lines equal to the lines of the Holy Qur'an. The reason was that, owing to their literary taste, they understood well that it was impossible to produce something equal to Qur'an. Thus they never dared to accept this challenge.

In spite of being well-determined to fight, and even die to oppose Islam and eliminate it, they did not make any effort to do something far easier for them than fighting in wars. Although few less intelligent tried to produce a line or two in opposition to Islam, they were blown up in their faces and were rejected by their own people. These lines are so awkward and shameful that one abhors to hear them. The Arabs have always ridiculed their composition and they are still recorded in history books.

So, what was the reason that a nation which had a natural instinct for eloquence was collectively challenged—including ordinary people and their reputed eloquent poets and rhetoricians who were famous for their poetry, sermons, and speeches—to produce a few lines equal to what came from the tongue of an unlettered Prophet (May Allah's peace and blessings be upon him) but they all failed to make a couplet. It proves that this (Qur'an) is not the word of a creature otherwise there is no reason that the entire creatures have failed to produce its equal.

This challenge was not limited to that period alone. Rather, by finishing the chain of Prophets and Messengers on Muhammad (May Allah's peace and blessings be upon him), this challenge is given to all the human beings and jinn till the Day of Judgment.

Just think for a while that fourteen hundred years have passed and in every century the number of non-Muslims had been increasing which included non-Muslim Arab literary figures who left no stone unturned in their efforts to eliminate Islam. Even then, none of them could ever show the power and ability to counter the Holy Qur'an by producing a few lines.

Even the Orientalists, who are imparted higher education and training at the cost of billions of rupees to oppose Islam, have never had the power to counter the Holy Qur'an. Among them, some make excuses and escape, while those gifted with literary taste and potentials clearly admit that:

> "Qur'an is doubtlessly the best and most authentic book of Arabic. No human hand can write such a book. It is a greater miracle than bringing the dead to life." (George Sale)[131]

> "Human intellect is stunned that how such a word came from the tongue of an unlettered man. The entire East admits that this is the word for which no equal can be presented in word as well as in

[131] *Muhammad Rasoolullah Ghair Muslimon Ki Nazar Main* p. 284

> meaning. Muhammad brought Qur'an as a testimony which still is a great mystery that cannot be countered by any human being." (Count Henry de Castre)[132]

Mr. U. Soorath[133] openly admits that:

> "Muhammad claims that Qur'an is a permanent miracle and I admit that it is a miracle."

Even in the present era, there are many enemies of Islam. The whole world tries to eliminate Islam. Billions of rupees are spent to spread Christianity. The Materialists are also busy in making conspiracies and spreading shameless propaganda against Islam by spending huge amounts of money. There are many bloodthirsty Jews and Christians in Beirut, Lebanon, Syria and Palestine whose mother-tongue is Arabic and who have among them eloquent literary figures who compile voluminous lexicons. Similarly, the highly educated Orientalists having literary taste are paid handsome remunerations to spread doubts and suspicions in general public. In short, all the rhetoricians, eloquent speakers, poets, great intellectuals and politicians are challenged to bring a small chapter equal to that of the Holy Qur'an. But it is simply impossible!

Although man has made a lot of progress: He can overpower the heavenly bodies; he has invented radio, television and radars; he commutes huge trains, ships, and aeroplane over long distances; and, he can make wonderful inventions with atomic technology, yet it can be claimed with full faith and conviction that no human being or any other creature is able to produce a small chapter similar to that of the Qur'an.

If the whole world has failed till eternity to produce an equivalent to the Qur'an, there remains no doubt that the Holy Qur'an is the Word of God. Moreover, its injunctions and system of life is exactly in line with nature. Therefore, it becomes obligatory, rationally and traditionally, for all human beings and jinn of the entire world to sincerely believe in the Life Hereafter, life after death, and reward and punishment of deeds, and attain peace and satisfaction in this world by bowing their heads in submission before One Creator—Allah Almighty—in perfect obedience to the Leader of the Prophets, Pride of the Messenger, Our Master, Muhammad (May Allah's peace and blessings be upon him) in all aspects of their individual and collective lives.

لَا حَوْلَ وَلَا قُوَّةَ اِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ۝ وَمَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ۝

رَبَّنَا تَقَبَّلْ مِنَّآ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ۚ وَتُبْ عَلَيْنَآ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ۝

وَصَلَّى اللّٰهُ تَعَالٰى عَلٰى مَنْ لَّا نَبِيَّ بَعْدَهٗ سَيِّدِنَا مُحَمَّدٍ وَّاٰلِهٖ وَاَصْحَابِهٖ اَجْمَعِيْنَ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

The Weak Servant of Allah Almighty

Mukhtar-ud-Din
Son of Sahibzada Fazl-ur-Rahman
Karbogha Sharif, District Kohat
Sunday Morning, 4th Rabi-uth-Thani 1404 A.H.
8th of January, 1984

[132] Ibid. p.281

[133] Ibid. p. 275